

SHALL I DRINK?

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SHALL I DRINK?

BY

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Author of *The Church of Today, The Church of Tomorrow,*
The Supremacy of Jesus, etc., etc.



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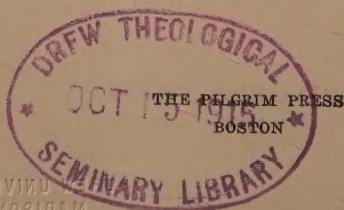
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YESREL WEN KOSIDAM

Dedicated
to the
STUDENTS
of the
University of Wisconsin
and the
University of Michigan:
among those of former years
my life-work has been chiefly done:
Madison, 1881-1891
Ann Arbor, 1898-1905

If I were a college student, I would dedicate myself, without fanaticism, but with firm courage and flaming enthusiasm, to the noble cause of Total Abstinence, in order to stop the use of Drink, which has been the great curse to the human family.

AN ACKNOWLEDGMENT

The author and the publisher of this book extend their most cordial thanks to Miss Cora Frances Stoddard, secretary of the Scientific Temperance Federation, for permission to use the valuable copyrighted charts which are presented in these pages. In this connection, it should also be stated that the important facts which they so clearly illustrate, and many others of a similar character, are graphically set forth in a series of Fifty Posters, in two colors, 24 by 38 inches, just issued by the Federation (23 Trull Street, Boston, Mass.), for use in stores, schools, libraries, churches, and on buildings and billboards.

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"The fact that our impressions under alcohol are false and deceptive is of very great importance to us in endeavoring to understand how a substance which paralyzes like alcohol can also apparently 'stimulate,' and so gradually lead to the habit of taking it for successive stimulations."—Alcohol and the Human Body, Fourth Edition, page 82, 1911. By Sir Victor Horsley, M. D., and Mary D. Sturge, M. D.

"The tradition that alcohol was a stimulant and tonic and possessed some power to give new force and vigor to the cells and functional activity is a thing of the past. Studies of exact science in the laboratory show that alcohol is a depressant, anesthetic and narcotic; also that its first effects on the sensory centers are to diminish their acuteness and pervert their activity. In this way they delude the victim with a consciousness of vigor and strength that is contradicted when tested by instruments. The first effect of alcohol, increasing the heart's action and sending the blood to the brain with greater velocity, is simply irritation, preceding the anesthesia and diminution of power, which follows. The patient is deceived. His consciousness of mental clearness and strength is unverifiable, and yet he does not know it."—Dr. T. D. Crothers, Walnut Lodge Hospital, Hartford.

"The idea that alcohol stimulates mental effort and produces facility of expression is rapidly disappearing. It is doubtful whether a single brilliant thought or poetic or elegant expression has ever owed its origin to alcohol in any form. It is true that alcohol seems to take the bridle off the tongue and give free rein to conversation, but this effect is produced by a paralyzing influence on the sense of responsibility rather than a stimulating influence upon the general flow of ideas."—Dr. Harvey N. Wiley, formerly Chief of U. S. Bureau of Chemistry.

"From the recommendation of a wine-seller, I learn that wine enlivens the imagination, facilitates thought-connection, quickens the imagination, is favorable to the clear and rapid reception of impressions, and to the formation of judgments. *Every word a lie!* Careful investigation, continued for decades and conducted with the finest apparatus, to determine the psychical effects of alcohol has shown beyond peradventure that exactly the reverse of all these assertions is actually the case. Alcohol paralyzes the imagination, renders the connection of ideas more difficult, weakens and falsifies the memory, and produces a very marked derangement of the powers of apprehension and of judgment." Prof. Emil Kraepelin, University of Munich.

A 62-Mile Walking Match

Comparison of Abstainers and Non-Abstainers

Match held at Kiel, Germany, 1908

 Abstainers.	 Non-Abstainers.
29%	Percentage of Each Class Entered 71%
60%	Percentage of the 10 Prizes Won 40%
60%	First 25 to Reach Goal 40%
27%	Last 26 to Reach Goal 73%
6%	Failed to Reach Goal 94%

Abstainers won 1st, 2nd, 3rd, 4th, 8th and 9th places. Drinkers won 5th, 6th, 7th and 10th places.
Two of these "Drinkers" had lived abstinent for months before the contest.

CHAPTER I

THE DRINK SUPERSTITION: ANCIENT ORIGIN AND PRESENT OPERATION

The attentive reader of Homer is keenly impressed with the deep religiousness of the author and of the people whom he describes. He represents gods and men as intimately associated in a common life. The divine beings watch the earth inhabitants with great solicitude, keeping near them to bless or to punish. What we call natural phenomena, plastic to the touch of celestial wills, were constantly shaped to foster or to injure the life of man. The gods had favorites whom they protected, while there were others whom they chastised.

On the other hand, all human beings felt the immediate presence of the gods. They could say with a conviction seldom found today: In them we live, move, and have our being. The consciousness of divine protection and guidance, with impending punishment for disobedience, was clear and constant. In it were found the sanctions of morality, the sources of heroism, the springs of daily conduct.

This ancient belief in the close association of gods and men in a common life found, however, expression in many actions which seem to us both irrational and irreligious. Of these, the most foreign to modern ideas was the elaborate system of sacrifice. Slaughtered animals were burned with painstaking ceremonies upon innumerable altars, which were regarded as the most sacred meeting places between man and his

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god. Then and there the divine presence was most immediate and awful. Oaths there uttered and contracts there made were supremely binding, having the invisible but powerful deity as witness, who would act as avenger in case of neglect.

These offerings were far more than mere presents to win the favor of a heavenly being, as the subject by gifts seeks to secure the friendship of an earthly despot. Nor were they prompted solely by the sense of sin, in penitent endeavor to secure pardon for wrong doing. Both these elements were often present; but the chief aim in early times was, in this way, actually to nourish and sustain the very life of God, and so by reflex action, to enlarge and exalt man's life also, for both gods and men participated in a common existence. The heavenly being really needed the earthly food so presented by his children at the altar, which was in truth the common table where the life of both was enriched. The idea of sustenance was prominent in sacrificial worship.

However foolish or even revolting all this may seem to us, it was a vital conviction to those distant peoples. They were doing their best, for this was their conception of the universe put into action. Here we must note a most important fact, that prominent among their sacrificial offerings was the "libation," the outpouring of various forms of alcoholic liquors. The gods had more ethereal beverages in their heavenly abode, but earthly wines were very acceptable and helpful to them. If the gods needed the flesh and blood of the animals which men ate as food, surely they also needed the wine which makes glad the heart of man. As both heaven and earth were bound up in a common life, and as it was man's duty to sustain the life of his god, what he himself found so helpful, banishing weariness,

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increasing strength, and giving joy—this man must offer to the deity whom he worshipped.

It is not difficult to see why wine seemed an appropriate gift to God. Judging by appearances—and this was the only way the early man could judge—wine was the supreme life-giver. Its immediate effects are apparently most helpful and delightful: a sense of warmth pervades the body; a feeling of exhilaration takes possession of the whole being, fatigue and weariness being banished; the tongue is loosened and speech becomes rapid; new energies seem to flow through every limb and every sense is apparently quickened; while those who drink feel that they have entered a new world, whose spacious realms they traverse as though walking on air and whose innumerable treasures are their particular property. A feeling of great dignity and exaltation, of new capacity, of increased importance springs up within them. The old world with its cares, tears, and vexations, vanishes, while all things become new. Deeds are done without effort, as in dreams. All this is only “apparent,” as we fully know today, but it was real to them, and so they called liquor a stimulant. We, however, know that it is not a stimulant, but a depressant and paralyzer.

Our ancestors very naturally thought that liquor, which to them apparently so blesses human life, must be a most precious gift to every celestial being. As it produces experiences which apparently lift men up to the gods, it must be the most god-given of gifts, which man, in turn, with deepest gratitude, must present to his Maker. Men believed that by intoxication they became filled with the spirit of God. Many oriental cults have resorted to liquor for this purpose.

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About this belief in liquor as a life-giver, operative in the sacrificial system, grew up many other customs.

I. Its use became the medium for the expression of hospitality among men. The primitive mind very naturally argued: If it produces friendship between man and his god, certainly it is the most appropriate means for expressing and cultivating good-will among men. The guest must obviously be given what is best. The greatest distinction that could be bestowed upon him was to present him what was offered to nourish the life of God, what would most increase his own life. Therefore, whenever the stranger came, whenever men met and wished to display friendly feelings, the cup was passed. This was a very natural application of their thought about wine, to human affairs, extending to their fellows what also was given to God in worship. The modern habit of "treating" may in this way be easily and quickly traced to its true psychological root.

II. For similar reasons, liquor came to be used in many ceremonial ways. Great undertakings, solemn occasions, and sacred events, needed the witnessing presence and approval of some deity. This association of sanctity, insuring divine sanction and human obligation, must be secured by sacrifice. A covenant between men must be sealed by bringing God near through an offering of wine: that which sustains life, human and divine. Hence, liquor was used to solemnize compacts between individuals and tribes, the passing of the cup from lip to lip symbolizing the common obligation. At marriage, birth, and death, the drinking of liquor seemed the proper thing to do, as it was pre-eminently the supreme life-giver. Here is the psychological explanation of the habit of drinking one's health at banquets; also of the custom of baptizing

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the bow of the new ship with wine, a harmful relic of barbarism, which it is hoped, some sensible president will soon abolish!

III. It was probably later that the specifically hygienic uses of liquor came into prominence. As a "life-giver," it has been universally, and is still commonly, used for medicinal purposes, resort being made to it to cure all diseases, real and imaginary. Whatever the ailment, the patient must be given some "toddy." At the animistic stage of human culture, when every form of sickness was attributed to the invasion of the body by evil spirits, very naturally constant use was made of the master "spirit" residing in liquors, in order to drive out those demons of disease. Even the name "spirits," by which alcohol is known, carries us back to this ancient state of mind.

Resort was also made to liquor to prepare one to resist cold or heat. Before beginning any great exertion or undertaking any serious enterprise, men felt that they must re-enforce themselves by using some kind of drink. All this was, indeed, wise, if liquor is really a life-giver. And undoubtedly, the early sacrificial uses of wine, and its long association with sacred rites as the medium of worship and the food of the gods (consider for a moment, in passing, how the poets even in recent times have sung its praises—a great misfortune, making it necessary for parents to disinfect such literature before placing it in the hands of their children), did much to inaugurate and sustain these hygienic practices in the use of liquor, which continue long after the psychological conditions, out of which they sprang, have passed away.

Why Men
Drink

With these considerations in mind, a keen observer will find new interest while sitting in a hotel lobby and watching the

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stream of men who pass by him into the barroom. Leaving out of account a few inebriates in a diseased condition, "alcoholism," who ought to be under restraint and treatment, probably it is true that a large majority of men do not care very much for the mere physical taste of liquor, so that appetite plays a subordinate part with a majority of these persons.

By watching the people as they pass, two main classes may very easily be distinguished.

First, those who drink chiefly for hospitality and fellowship. The use of liquor with them is mainly a means of sociability. Very frequently this scene is enacted: Two old friends meet and cordially shake hands and begin to talk of old times. Soon a third person is introduced and at once there is sufficient social momentum to cause one of the party to suggest: "Let's take something." So off they go to the bar. The social instinct finds vent in a long-established custom of drinking, and conversation flows freely with the liquor, and all soon separate with a sense of satisfaction. Mere appetite has here played no important part, while no sinful or vicious intent has been present—simply a common form of sociability, sanctioned by long usage and rooted in ancient beliefs associated with sacrificial worship, though this connection has long since been forgotten. The custom survives, chiefly, because of the social warmth which finds expression in it, in which also operates the desire to give a friend something that will nourish his life, in the belief that liquor is a great life-giver—a "superstition," and a very harmful superstition, but still unfortunately very active among us.

Second, besides these small social groups which adjourn to the barroom for liquor, there is a succession of less sociable drinkers, most numerous about the mid-

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dle of the forenoon and the afternoon. These are the men who use liquor because they feel that they need a "bracer"—something, as they say, to steady their nerves, to remove the sense of goneness in the stomach, and to put vim into their tired muscles. They generally drink alone and quickly, going at once back to their work. If not able to reach a bar, they carry a bottle. Here, too, the motive is generally innocent and the mere pleasure of the palate plays a minor part. They will tell you "that they do not care for the taste of the stuff," but they feel that they cannot get along without it.

Whatever morbid craving may operate here, it is not a normal demand of the body, but the mere tyranny of habit. Like any established routine of life, whether necessary or merely perfunctory, when the periodic moment arrives the demand is felt. For years at that hour, these men have been in the habit of drinking; and the "habit" (*habeo*, "I hold") asserts itself. The urgency does not so much represent a real need as a superficial routine of life. The body has been accustomed to this "prod" and it looks for it when the hour arrives. Moreover, alcohol belongs to the "habit-forming" group of drugs, like opium, that tend to weaken the will and produce certain abnormal and vicious demands, which enslave both body and mind.

The Great Deceiver These drinkers feel sure that they need the "bracer" and that it does them good.

But they are under bonds to that old superstition which represents liquor as a life-giver—a belief which descends to us from the ages of sacrificial worship and which, like the bloody animal sacrifice, ought to be banished from the face of the earth. What we know is that instead of making the nerves strong and steady, liquor weakens them or paralyzes them. In-

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stead of feeding the body like a true food, it merely deadens the sense of hunger, as ether destroys the consciousness of pain without removing its cause. Instead of adding strength to the wearied muscles, it makes them forget that they are weary, as a noise in the street simply diverts attention from the prattle of the child at the knee without silencing his lips.

Thus, those who drink because they feel that they need a "bracer" are continually self-deceived. They prod their bodies as the driver whips his horse, but the whip adds no strength to the horse and it is no adequate substitute for oats. Their belief and practice represent a superstition as baseless as the superstition of the African barbarian who thinks that his sacrifice of a pig really secured his good crop. The line of laborers who crowd the saloon bar at the close of the day imagine that the drinks rest them and make it possible for them to work more easily on the morrow. But their belief is as erroneous and their performance as foolish as the sacrificial offerings described by Homer.

In fact, these modern sacrifices to Bacchus in the saloon are in many ways worse than the ancient animal sacrifices, because they do an immense amount of injury to the drinker, to his family and friends, to the state, and to his descendants, whereas the sacrificial altars represented little more than a foolish waste of effort and treasure.

The following statements by two eminent
Doctors
Declare doctors are exceedingly interesting and
important at this point, because the real
truth of the matter is so clearly and forcibly set forth
by them. The first is by Dr. W. A. Chapple, M. D., a
member of the British Parliament, who asserted at
the Imperial Temperance Conference, London (1911):

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“Alcohol paralyzes the functions of tissue cells in direct proportion to the quantity, and frequency of the contact. The so-called ‘stimulation’ of alcohol is a misnomer. This phenomenon immediately after the ingestion of alcohol is due to the paralysis of the vaso-motor centers in the brain. Because these cells are partially paralyzed, they cease to that extent to perform their functions, *i. e.*, they loosen their hold on the muscular walls of the blood vessels, which thereby lose their tone and contracted condition, dilate, become engorged with blood, and thus quicken the heart’s action. This increased blood supply temporarily increases the function of the part supplied. But it is primarily a paralytic action. It is evanescent, and only occupies the time between the sudden paralysis of the vaso-motor centers and the discovery by the tissue cells of the deception. I repeat, it can be demonstrated that every action of alcohol in the body is an action on tissue cells, and is paralytic in its effect, the cells of the brain suffering in the inverse order of their development, the last developed suffering first and most, the first developed suffering last and least.”

That is, liquor injures first and most that which is best and highest in us,—a fact which explains the frequent remark: He is such a good man when he is not drunk! The drink first attacks the good in us, and, having destroyed that, sets the animal in us free.

Dr. Chapple proceeds with this remarkable statement:

“If this is true, why do not all believe it? For two reasons. Because alcohol mocks those who take it, and enriches those who make it. Wine is a mocker. It promises what it does not give. It gives one and takes ten. But this is its primary deception. Its secondary deception is the crave for more that it ultimately engenders. Like morphia, it creates a craving for itself. I need not dwell on this. It is due partly to habit, but chiefly to the degeneration that it induces in the inhibiting controlling cells of the brain. People do not believe the truth about alcohol, then, because they are deceived by its immediate action and impelled by its remote action. But there is another reason why the truth is suppressed. Many people make a profit in the use of alcohol. The man who becomes rich in its man-

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ufacture or sale has not much to say against it as a rule. There is a vested interest in the traffic. Those who profit from its consumption by others seize every statement in its favor and advertise it accordingly. I need not elaborate this point. It has a wonderful influence in protecting its use from the bright glare of the search-light of truth "

The second testimony respecting the influence of alcohol is equally important, as it touches the custom of drinking in order to banish fatigue, and it graphically explains why that habit is so harmful. These are the words of Dr. W. Pfaff, a distinguished physician of Germany:

"The feeling of weariness is the safety-valve of our organism which protects it from over-exertion. Whoever deadens this feeling is like an engineer who weighs down the safety valve of his steam engine in order to get more work out of it. A well built machine will stand it up to a certain point, but it is not made better by such a trial, while every repetition reduces its power of resistance until it is no longer equal to even its normal working power, and it soon goes to pieces. The fact that after a day of hard exertion a man feels his fatigue less in the evening, after taking his usual 'moderate' though non-intoxicating quantity of alcohol, should be set over against the fact that the next morning on arising he feels more fatigued than when he went to bed, and furthermore, tires more easily during his work than he would have done without the previous evening's drink."

This is in line with the discoveries of scientific research, which show us that while the actual deception produced in the drinker is immediate (he feels at once a sense of relief), nevertheless the injurious influence continues for many hours, though the amount of malt liquor used may have been small.

Our very talk of alcoholic liquors as *stimulants* is wholly misleading and mischievous, and it ought to be stopped. The use of the word is unscientific, and it perpetuates the superstition that has done so much harm.

Liquors
not
Stimulants

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As already stated, alcohol is a depressant, a paralyzer, a destroyer. And yet, so recently as the time of the great English physiologist, Dr. Wm. B. Carpenter, we find that he, though an earnest total abstainer, constantly referred, as in his *Physiology of Alcoholics* (1883), to alcohol as a stimulant! The term, as applied to liquor, should be banished from common speech. This would help to set the young people right upon a vital question.

Now, the growing intelligence and conscience of the race long since put a stop to animal sacrifice as a method of influencing providence or nourishing the life of mankind. And surely, it is high time that this associated superstition respecting liquor, that it is a life-giver, should cease to afflict our race. The foaming cup does more harm than the bloody altar. The drinking of one's health at a banquet is just as much a superstition (except the fellowship expressed by it) as the offering of a lamb to solemnize a tribal compact. The line of laborers in the saloon at sunset, drinking beer, represents much more harm than all the Grecian sacrifices, on all the altars about ancient Troy. The man who drains a whisky bottle acts more foolishly than the far-off savage who sprinkled the blood of a bullock before his door to keep off the demons of disease.

This view of the Drink Habit, as closely associated with a foolish and harmful superstition, must be vigorously pressed upon the attention of the rising generation. Men must be made to see that there is no real need for liquor: All these customs come down to us from barbaric times. There are far better methods for expressing fellowship and sustaining life. The theory of the universe upon which such uses of liquor rest is viciously false. The practices themselves, besides being superstitious, are positively and seriously harmful.

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Waste of
Drink must
Stop

It took many centuries and gigantic efforts to destroy the system of animal sacrifice. The vested rights of priesthoods, the impressive ceremonials enshrined in sacred associations, and the hopes and fears which surrounded altar and temple: all these influences the prophets of spirituality had to fight. Only by the efforts of innumerable martyrs and numberless heroes was the victory for the moral ideal won. But at last the waste of life and treasure, the revolting streams of blood, the low and false views of God, associated with these customs—all these have come to an end, at least in Christian lands.

The hour has struck for a great battle against the twin Superstition of Drink, which more foolishly misreads the law of God and the need of man; which wastes in treasure every day more than all temple sacrifices ever cost in a generation; and which presses from the eyes of women and children a stream of tears wider than the rivers of blood which flowed from the world's altars, and from human life a wail of anguish louder than the songs of all the temple priesthoods of the earth. And in this present-day battle against the liquor superstition, born of the same ignorance that produced animal sacrifice, we have to fight vested interests of mammoth proportions, the venerable associations of ancient customs, and a hundred mistaken notions respecting personal rights and human good.

Absolutely
Needless

We hear a great deal of talk to the effect that human nature craves a stimulant. That tired nerves need an anesthetic, that the wearied mind demands diversion, that men must have some social excitement. We are told that this always has been the case, that it always will be the

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case; and therefore liquor is a necessity and the saloon an inevitable institution. But this is little more than careless talk: *the cant of intemperance!*

Human nature craves a stimulant? But alcohol is not a stimulant, being instead a paralyzer and depressant. Tired nerves need soothing? But alcohol, on the whole, irritates and disintegrates nerve tissues. The wearied mind demands diversion? But drinking does more to deaden than to recreate. Men must have some social excitement? Wholesome pleasures are, indeed, necessary. But exhilaration through Drink, which means inhibition of spiritual qualities and disturbance of physical functions, is bought at too great a cost.

The fact that thousands of abstaining British soldiers and sailors lead a very jolly life, that abstainers live longer than drinkers, that men who do not drink, as a rule, have fewer tears and brighter homes, that sociability of the warmest and keenest character is now everywhere maintained without liquors,—these and similar facts disprove the claim that alcohol is a *social* necessity. Craving for it is abnormal and use of it makes human life increasingly abnormal. When the superstition that liquor is a life-giver is destroyed, then higher forms of enjoyment will appear.

Numerous and decisive physiological and psychological experiments and investigations, carried on especially in the past twenty years, have proved that alcohol is not a life-giver, but a life-destroyer. The researches of the world's greatest scientists all point in one direction. The facts which they present are numerous and conclusive. Some of these facts will be presented in later chapters of this book. It remains to give here a few

Verdict of
Science

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illustrative examples and testimonies respecting the general truth.

A very important aspect of this subject has been presented by an eminent medical authority of Great Britain, Dr. Edward Vipont Brown, in his treatise on the Medical Aspects of the Temperance Question. These are his words:

“The Physiologist has always laid great stress upon what he calls ‘inhibition.’ The word, inhibition, means restraint. It is the brake that you put on your bicycle to prevent its running away with you down hill. Without this power of inhibition, we should all be mere creatures of impulse and slaves of passion. Indeed, it is the high development of this power of inhibition which, more than anything else, distinguishes the civilized man from the savage. Now this power of inhibition, which has only been developed by a long and painful process of education and culture, is weakened under the influence of alcohol. And this is why the modest and reticent man becomes, under the influence of alcohol, pushing, offensive, and loquacious. It is not that the alcohol has stimulated his brain. It is that it has paralyzed his power of self-control. And because it is the result of paralysis and not stimulation, his judgment is impaired, his will power weakened, and his self-control diminished. His discretion also is impaired, and thus the alcoholic is often given credit for ‘Dutch Courage.’ Several years ago a very amateur climber in the Alps told a friend of his that whenever he had a crevasse to jump, he always took a nip of spirits and then jumped like a bird. ‘You should say rather,’ answered his more experienced friend, ‘like a fool.’ Those faculties which are the last acquisition of culture and refinement are always the first to go. Thus the power of fine discrimination is soon lost and the connoisseur becomes highly appreciative of bad music, poor art, weak jokes, and fatuous literature. Especially does he appreciate himself and his own doings, and he thus becomes egoistic and self-assertive. And that all this is the result of paralysis, and not the result of stimulation has been proved by numberless experiments which have been tried, chiefly in the psychological laboratories of Germany and America.”

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The worst thing about the use of liquor, as has been stated, is this very fact that the sense of relief from fatigue and the feeling of increased vigor of mind are false reports. The discoveries of Overton and Meyer (some dozen years ago) respecting the destructive action of alcohol upon the lipoids (the fatty substances sheathing the tissues of the body), help us to understand why liquor deranges the whole "intelligence system" of the human body, giving rise to the deceptions just noted. If the insulating covering of the power cable be stripped off down the line, so as to cause a leak of electric energy, the indicator in the power-house would show that much power was being used, and the inference would be natural that cars were running rapidly, whereas they were actually stalled. In similar fashion the drinker is deceived.

Another crude illustration of what happens is found in the remark of the old sailor who told the young man to stop drinking just before the two balls hanging across the room looked like three. Whereat the young man replied that he himself better stop at once, for he was now seeing two where there was really only one! Just this deception produced by drink accounts for the practice of Australian wool-growers who induce buyers to drink heavily before making their purchases, knowing that in the condition so produced their wools would seem finer. This very deception is at the bottom of the ancient superstition, which still persists, that liquor is a life-giver, or as the great specialist respecting diseases of the mind, Sir Thomas S. Clouston, M. D. (long at the head of the great Insane Asylum in Edinburgh), puts it: "From the medical and scientific point of view, we have this great physiological fact before us, that the first thing alcohol does in 99 cases

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out of 100 is to affect the mental working of the brain of the man who imbibes."

Even in Russia, a land so cursed with drink, these conclusions are accepted by its scientists (Commission d'Alcoolisme, 1900): "Alcohol diminishes the rapidity of thought, makes the imagination and power of reflection commonplace and deprived of originality; acts upon fine and complex sensations by transforming them into coarse and elementary ones; provokes outbursts of evil passions and dispositions; and in this way predisposes men to strife and crime and upsets habits of work and perseverance!" To this may be added the conclusion of Prof. John J. Abel, as given in *The Physiological Aspects of The Liquor Problem* (Vol. II. p. 165, 1903): "We have seen that alcohol from the very first has a depressant action for higher mental functions." Also, these words by Sir Thomas Barlow, M. D. (who recently presided at the International Medical Congress, London, 1913): "It is at all events fairly certain that the capacity for the performance of fine movements which depends upon the maintenance of both driving power and conducting power, is lessened by the use of liquor."

Alcohol
Proved a
Deceiver

In his Norman Kerr Memorial Lecture, given November 11, 1911, Dr. G. Sims Woodhead, Professor in the University of Cambridge, gave the results of some original and very delicate experiments upon himself respecting "The Action of Alcohol on Body Temperature," which strikingly confirm the statements just made. He equipped himself with apparatus that would give a continuous record of surface and internal temperature (the latter taken through the rectum). He writes: "The alcohol (a very small quantity) was sipped slowly. Almost immediately I experienced a sense of warmth

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and glow both in the stomach and in the skin, which later became moist. The face felt a little flushed. From my general sensation I was satisfied that both external and internal temperatures had risen considerably."

However, after a night's sleep, when he examined the record, what he found was this: While the surface temperature rose for a short time, there was later a permanent fall and the internal temperature fell from the start. To quote his own words (*The Action of Alcohol on Body Temperature*, p. 13, 1912): "On developing the record given by the internal thermometer I found, however, *that my sensations had misled me completely*, and that, instead of a rise, there had been a distinct initial fall." The apparent warmth was, on the whole, a deception. The effect of the alcohol was to force blood to the surface, where it was cooled, so that while the surplus of blood in the external tissues gave a temporary feeling of warmth, the body as a whole was robbed of heat—a fact which was not reported owing to the deranged condition of the system due to alcohol. Forty years ago, Sir Benjamin Ward Richardson, M. D., made similar discoveries, but even the world of medical science was long indifferent or incredulous!

In these experiments, Professor Woodhead was simply confirming a well-known conclusion of science, that alcohol, instead of permanently warming, really cools the body. This is why drinking liquor is so dangerous before exposure to cold and this is why polar explorers both north and south use no alcohol. It is equally harmful even in warm weather. But the point of chief significance, needing special emphasis, is this: the fact that he, a trained scientist, was deceived

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respecting his own condition. He felt that he was warmer, when in truth his body was losing its heat. Nothing could better illustrate and demonstrate the real effect of alcohol upon the human system: It deceives the user. It so deranges the system that the reports given are false. The drinker thinks that he is stronger, warmer, wiser, whereas the exact opposite is the fact. Liquor always lies to the user, making him think that it is a life-giver when it is a life-destroyer. Just here is the root of the ancient superstition which we are considering.

Professor Woodhead, in an address given at Bristol, England, March 14, 1911, touched upon another phase of the general subject in these words:

“The doctors of the present day can help men very greatly by pointing out to them that if they are taking alcoholic liquors in order, as they may think, to strengthen themselves, they are doing an exceedingly wasteful thing, they are using as food, substances which contain very little food material. They say: ‘Yes, but alcohol can be oxidised in the body.’ Yes, it can be oxidised in the body, but it is a curious thing that it can only be oxidised to advantage when no other food is being taken and no other work is being done. Can any sane man, with those conditions, say that it is a substance which is useful to a working man? He does not want to stay in bed or to starve to make use of the alcohol which he takes. He assumes that he is taking something that is helping him, but as a matter of fact he is taking something that is clogging every part of the machinery of his body, and taking something that is poisoning the most delicate tissues of his body, taking something useless as a food except under most extraordinary conditions. In doing that he is depriving himself of good, solid, sound food, and depriving his children, because he is, by using this waste material,—depriving them of warm shoes, clothing, education, house room, and all things essential for the building up of the child, in order that it may become a useful man or woman.”

Effects of Alcohol on the Brain

Effects of Immoderate Drinking

The brain is made up of millions of tiny cells like that shown at Figure 1. Note the clear-cut, regular centre, and the long branches with their regular little "twigs." Those branches and "twigs" are the "live wires" over which thought travels

Figure 2 shows a cell that has been damaged by the continued immoderate use of alcohol. Note the irregular centre and the swollen and broken down "twigs" and branches.

"A cell may be so damaged by alcohol that it never recovers, and so far as we know, is never replaced."

A perfectly working brain is impossible with damaged or ruined brain cells.



FIG. 1 HEALTHY BRAIN CELL FROM CORTEX.



FIG. 2. BRAIN CELL INJURED BY ALCOHOL.

Effects of So-called Moderate Drinking

Long before the cells show change in *form*, they may show change in *action*.

Impairs Mental Alertness

Kraepelin found that small quantities of alcohol impaired the ability to perceive, e. g., signals, and to respond promptly and accurately

Impairs Simple Mental Work

Vogt's experiments in memorizing and Smith's in reckoning showed that so-called moderate drinking greatly impairs these operations.

Impairs Reason and Judgment

Experiments in measuring the quality of thought showed that even small quantities of alcohol tend to make clever thinking commonplace.—*Kraepelin, Petermann.*

Weakens Self-Control

"By deadening the brain cells, alcohol often causes serious lapses in self-control."—*Horsley.*

So-called Moderation often leads to Immoderation

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Paralyzes
higher
Faculties

There is another phase of this subject which must be mentioned. It is of very great importance, but it can be given here only slight attention. Brief allusion has already been made to it. A serious part of the general effect of alcohol upon brain and mind is that it inhibits or paralyzes the higher faculties, which are the later products of evolution, and therefore more easily influenced. The brain centers associated with our more animal life are older and more hardy, with greater power of resistance. Those associated with our more human qualities, such as modesty, discretion, and moral feelings, are newer, less resolute, and more susceptible to derangement. As a result, when alcohol is taken into the system its destructive power is first felt by those higher nerve centers. The restraining influences of good manners and good morals are swept aside or inhibited. And left without these checks and balances, the merely animal impulses come to mastery, so that a man in his cups becomes boastful, obscene, beastly. He does things for which he has to apologize the next day.

Intoxication is, therefore, not increase of life, but putting the reins into the hands of the animal within us. Liquor changes the character by paralyzing the best and highest in us. It puts the real man to sleep. He is not there. This inhibition produced by alcohol is what makes its use so harmful and dangerous. It tends to strike down all the finer products of culture and civilization. It is more than merely a life-destroyer, for it destroys the higher life and puts the spirit in subjection to what is brutish. Therefore, we deal here, not only with a superstition that is false, but with a superstition that is deadly.

What
Kraepelin
Discovered

The experiment by Professor Woodhead, to which reference has just been made, is only one of the most recent demonstrations of the great discovery, which is the outcome of scientific researches, carried on with great care for the past score of years. And among these investigations, none have been more illuminating than those conducted by Prof. Emil Kraepelin of the University of Munich, formerly at Heidelberg. It is important to keep in mind that his experiments were made with small amounts of alcohol,—too small to produce intoxication: what would be called very moderate drinking. Also, it is well to remember that these researches were conducted by several persons to avoid mistakes, and similar experiments have since been frequently repeated by other scientists, so that there can be no possible doubt respecting the truth of the general conclusions reached.

Professor Kraepelin experimented upon various persons, beside himself, both before and after taking small amounts of liquor, in order to test, among other things, the comparative ability to memorize, to add figures, and to respond to signals. His findings may be briefly described as follows:

(1) In many cases, there was at first a slight quickening of the more common, or automatic, activities of the mind, a fact which partly explains why the drinker thinks that liquor makes him brighter and stronger.

(2) However, in a very short time, there was a decided deterioration in mental work, both in quality and in speed. More mistakes were made; it took longer to commit words; while problems were not so quickly or so accurately solved.

(3) It was shown that the higher activities of the

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mind are affected at once, while the destructive effects upon them is more marked and lasting. In this way alcohol upsets the normal balance of our intellectual life. Inferior kinds of mental operation come to the front and dominate, and even the higher faculties produce under its influence a lower quality of work. In brief, alcohol deteriorates the mind as a whole, but more especially that which is highest in our intellectual life,—a fact that has already been noted. Creative processes are more quickly injured and more decisively harmed.

(4) The destructive influence of small amounts of drink continues to be felt for many hours. The injurious effect of a glass of beer often lasts for a whole day, making the senses less acute, the reason less vigorous, and the will less decisive. Some critics have objected that an element of error, due to "suggestion," has not been eliminated from these experiments. But this criticism is fully met in such cases as those of Professors Kraepelin and Woodhead by the fact *that their own impressions were contrary to the records themselves.*

Among the early experiments was one which Professor Kraepelin tried upon himself, while he was still a moderate drinker. And it was the result of this experiment which made him an abstainer and deepened his interest in temperance. He arranged a delicate apparatus, measuring the "time reaction," as it is called: The interval that elapses between sight of a flash and the finger's pressure of a button, by which a mark is made on a revolving cylinder. Of course, the more alert the mind, the more quickly the finger presses the button after the flash is seen. Therefore, the closer together the marks are on the cylinder the more active the mind and body are shown to be.

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During this epoch-making experiment, after having taken a small amount of alcohol, Professor Kraepelin himself felt sure that he was responding to the flashes more quickly than before drinking. That is, that the alcohol had really stimulated him, giving him new life. But when he looked at the record, it revealed his mistake. He had been deceived. He had been working slower rather than faster. Reference has recently been made to this misleading effect of alcohol in an editorial in *American Medicine* (July 1913, p. 460): "It is frequently difficult to persuade the subject of the experiment that he is really doing less work under alcoholic influence, so extraordinary is the masking effect of this agent."

Here then is a verifiable, fundamental principle of human life, which cannot be brushed aside or successfully disputed. We may ignore it or live in violation of it. But it forever operates, like the force of gravity. That principle, as already stated, is this: Alcohol is not a life-giver but a life-destroyer. The menace of it lies in the fact that it makes the user think that it is giving him more strength, whereas it brings him an element of death. It is all the more dangerous because it brings him death masked as a friend!

Another element in this superstition is the popular impression that the Drink Habit is inevitable, a necessary evil like the diseases due to climate. When, however, we destroy the superstition that sustains the saloon, the evil custom will vanish, as persecution of witches ceased when reason swept aside the delusion of witchcraft. The gigantic efforts now made to keep the superstition alive show that the evil habit is not so much based upon inherent need as upon a false notion: not so much

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upon the cravings of appetite as upon superstitious customs viciously manipulated by greed.

It is also a superstition to hold that the use of light malt beverages will stop the use of strong drink. It is nowhere true in the wide world that light liquors have driven out the use of the stronger liquors. It is true, however, that the frequent drinking of a mild liquor is more harmful than an occasional spree. No substitute for the saloon is needed. What is needed, however, is to substitute modern science for the ancient superstition, and wholesome amusements for injurious dissipation.

It is an encouraging sign that laborers themselves begin to realize that the Drink Habit is based upon a ruinous superstition. The following words are taken from an article recently published in *Vorwaerts*, the great socialistic journal of Berlin:

"We are not attacking the excessive drinker alone. We demand the most complete abstinence. That is a much greater object, and at the same time much easier to attain; for, with the great majority of workers the desire for alcohol has not yet become a disease. Alcohol is no food. The desire for alcohol is only a bad habit that can, when its evils are recognized, be broken."

Not Simply
Drunkenness
but Drinking The ancient superstition is still wide-spread among us, doing vast injury, especially to the young, but public opinion is fast turning toward the position that the the evil lies chiefly, not in drunkenness, but in drinking. It is seen, for one thing, that if there were no drinking, there would be no drunkenness. It is also clearly realized by an ever-increasing number, that crime, pauperism, and insanity are produced not by a few drunkards, but by the common habit of drinking. What supports the saloon, the foul source of numberless ills and woes,

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are not the few drunkards but the many drinkers. What imposes poverty upon women and robs children of blessings, is not, as a rule, drunkenness but drinking. We are coming to see clearly that there can be no wise moderation in the use of what is wholly and always injurious. All use of a cell-poison is abuse. The real danger lies, not in the third glass, but in the first. The railroads do not say to their men: "You must keep free from intoxication," but they do command: "You must not drink at all." The trainer of athletes does not tell his men: "You must refrain from drunkenness;" but he does lay down the stringent rule: "You must wholly abstain." For every real drunkard there are scores of drinkers, who feel sure that they never took a drop too much, never having been intoxicated, and yet they have lessened their industrial capacity, exposed themselves to disease, cut down their chance of recovery when sick, and multiplied mistakes and accidents by their so-called "moderate" use of liquor.

In view of these facts, we must teach with increasing vigor that the evil lies, not chiefly in drunkenness, but in drinking. This truth cannot be too often or too emphatically repeated. We must make the "moderate" drinker realize that he is doing himself great injury, and bringing serious evils upon his neighbors. And, above all, we must visit condemnation and disgrace, not simply upon the few inebriates, but upon all drinkers. The Drink Superstition must be destroyed by the creative influence of education and the restraining power of law. It must always be remembered that the temperance apostle of today fights, not merely a morbid appetite, but a gigantic greed, carefully organized and skilfully led. High courage, great wisdom, and noble enthusiasm are needed in this warfare for the good of humanity.

"Alcoholic indulgence stands almost, if not altogether, in the front rank of the enemies to be combated in the battle for health." Prof. William T. Sedgwick. Massachusetts Institute of Technology.

"If there is one curse more than any other to which our people are subject and which seems to have fallen upon us from time immemorial, it is the curse of drink. I believe it to be the source of all crime, not only in the Army, but in civil life, and I wish you every success in your efforts to counteract the evil." Field Marshal, Lord Wolseley.

"Through the long experience of my father and my grandfather, extending over a period of more than a hundred years, I have reached the conviction that no other cause has brought so much suffering, so much disease and misery as the use of intoxicating beverages." Charles Darwin.

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it more of want supplied, more disease healed, more sorrow assuaged. By it none wounded in feeling, none injured in interest; even the dram maker and dram seller will have glided into other occupations so gradually as never to have felt the change and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom." Abraham Lincoln. Feb. 22, 1842.

"Without alcohol, the rural population of France would be practically untouched by tuberculosis. As it is, alcoholism is destroying the peasantry of the healthiest and most beautiful regions by inducing tuberculosis." M. Joseph Reinach, French Parliament.

"A careful scientist has called alcohol the indispensable vehicle of the business transacted by the white-slave traders and has asserted that without its use this trade could not long continue." Jane Addams. *McClure's Magazine*, March 1912.

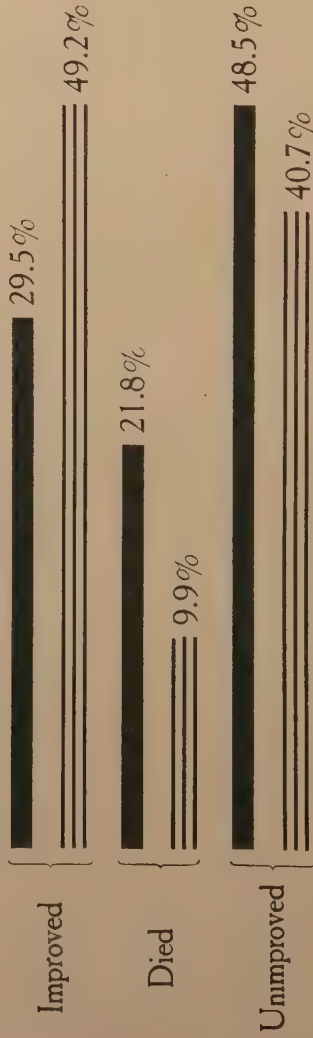
"The alcohol question presents itself at every corner, to every man and woman desirous of solving the great social problems that await solution. It is a kind of root problem, the settlement of which would necessarily involve an adjustment of innumerable other things which have a destructive effect on every hand. As a mere matter of economy and time this is a question worthy most serious consideration." Sir Vezev Strong, Lord Mayor of London. 1911.

ALCOHOL A HANDICAP TO TUBERCULOUS PATIENTS

INVESTIGATION AT PHIPPS INSTITUTE :: PHILADELPHIA :: 1907-1908

293 Alcoholic patients whom alcohol had obviously harmed.

1145 Patients who were abstainers or light drinkers.



From the facts before us, alcohol is exceedingly dangerous to the tuberculous. The only safe rule is to abstain from it altogether.

—*Report of Phipps Institute, 1908.*

CHAPTER II

A QUESTION OF PROPORTION

The modern world is full of problems. The increasing complexity of life means many perplexities. Often in solving one problem, two new ones are uncovered. The battle line of civilization lengthens as the army of truth and justice advances. The test of our Christianity is our intelligent interest in these human problems, and the zeal and effectiveness of our work in solving them.

The problem of education comes down to us from ancient times and it is ever present. We have made some gains in method and machinery since the days of Plato, but the output in character is not as encouraging as it ought to be. Some phases of the industrial problem are new and serious, and while confusion abounds at this point, we may wisely give ourselves to a chastened optimism. The problem of organized religion, the church, is made difficult by the decay of dogma and the growth of luxuries, making us an indifferent and selfish people. The problem of health rises to increasing prominence and this is well. The social problem is at times vexatious and serious. Class consciousness often clashes with the unity of social interests, and many reformers put too much emphasis on the mere rearrangement of individuals and the formal redistribution of properties, ignoring the supreme truth that the only sure method of progress is the expansion and perfection of personal life; the making of great individuals;

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individuals that are not self-centered but socialized, and so, fully alive to the great interest of humanity.

Supreme
Problem There is, however, something greater than these secondary problems just mentioned.

The human problem is supreme. It underlies all others. They are all incidental to it and tributary to it. To be rightly solved every other problem must be tested by the contribution which its solution makes to the Human Problem. The chief end of civilization, the ultimate aim of Christianity, is to make a soul, not simply to make scholars, athletes, artisans, or church members. The fact is, all problems, in the last analysis, are ethical and spiritual. The problem arises just because *human* welfare is endangered or destroyed. We are challenged to solve the various problems about us in order to rescue or ennoble a soul.

Now, all people ought to see, but few people do see, the important fact that Drink intensifies and complicates the Human Problem more than anything else. The most serious obstacle in the way of the solution of every problem with which we have to deal is the use of liquors. And yet, few people at present see this matter in its true proportion. It touches with evil influence all lives all the time, and at all points. Whenever we turn a corner, the menace of the saloon meets us. But who sufficiently cares? Whenever we open a newspaper and read, the evils wrought by the Drink Habit are spread upon every page. But who sufficiently cares? Whenever we look about our neighborhood, the evidences of its ravages are in many a house. But who sufficiently cares? Whenever we visit ballot box, council chamber, or legislative hall, we find that the Liquor Interests have been there before us. But who sufficiently cares? Whenever we start out to confer some blessing or abolish some evil,—to improve the

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public health, rescue the victims of the traffic in vice, or better the condition of discharged convicts, there stands the saloon as a bar across our pathway. But who sufficiently cares?

As indifferent, criminally indifferent, as Unfortunate Indifference respectable people are on this matter, the fact is clear to any one who has eyes to see, that we touch here the prime factor in the solution of the *Human Problem*. Some 6,000 Sunday schools in the State of New York, but nearly 28,000 liquor shops! While the latter flourish, how little the former can accomplish! Ask any employer: What is your chief difficulty? The reply comes quickly: So many men are worthless because they drink. Inquire of the doctor about his patient and so often he tells you: It is doubtful whether I can pull him through because he has been a drinker. Go back to the village that you left a score of years ago, and ask about the young men who lived there in your day. How frequently you are told: He began to drink and was soon ruined. But who sufficiently cares?

At the annual meeting of the National Conference of Charities and Correction, held in Seattle, July, 1913, the conference sermon was preached by Rev. Dr. A. J. McKelway of Washington, D. C. The preacher somewhat savagely charged ministers and lawyers with being indifferent to the cause of social justice. He said in part: "We crush our competitors through the employment of spies as book-keepers in rival establishments, through rebate arrangements with complacent railroad systems; we endow universities and foundations for the instruction of youth and the alleviation of human suffering. We work women and children in cotton mills eleven hours a day, we resist every effort to raise the age limit for working children and to shorten the

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hours for the mothers of the race, and then out of the profits of their industry beyond that which satisfies the stockholders, we build schools and churches and hospitals and playgrounds and do all manner of betterment work."

These and other evils, which he described, do undoubtedly exist. We may hesitate to accept his language or his sociological diagnosis, but no one will deny that many things in our modern conditions are wrong and unjust. But in this impassioned condemnation of economic and other evils, there was no mention of the Drink Curse. This avoidance of reference to intemperance among writers and speakers on the "Social Problem" is general. Questions of comparatively small importance are discussed with great force, but the vastly greater evils arising from the use of liquor are wholly ignored. Clubs, Forums, and Conferences debate at length a great variety of social, educational, and reformatory topics, but the programmes of such organizations seldom have a reference to the Curse of Alcohol. Everybody seems to be afraid of the matter. Anyone who does mention it is usually frowned upon as a crank or a fanatic.

A case in point is the Bulletin of the New York School of Philanthropy, for April, 1909. A most interesting and elaborate programme of studies and lectures. Many important topics were discussed by celebrated specialists. A casual glance is impressive, almost oppressive, so thoroughly does the social field seem to be covered. *But a careful search discovers just one line in reference to this matter—three words,—“The drink evil,” in sixteen pages of topics and sub-topics, and none whatever for the summer term of 1908!* A curse so big that not one individual escapes its evil influences from many directions, and yet practically

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ignored by those most interested in human betterment! Likewise, hardly a reference to this matter in the courses of study in a majority of theological schools.

Why so
Blind?

This situation is common all over the world: No adequate appreciation of the gravity of the liquor problem; No sufficient realization of its extreme virulence or its close relations and large contributions to other social evils; no willingness to face this, the greatest element in the Human Problem. Here is a matter which injures every good thing in the world and which helps to increase every other evil which afflicts us; and yet, indifference respecting it meets us everywhere. The plea of Dr. C. W. Saleeby, a distinguished medical authority of Great Britain, is timely. In referring to the programme of a recently-held English conference on poverty, he said: "I am bound to add the expression of my belief that nowhere in the programme of proceedings of this great National Conference on the Prevention of Destitution are we showing due recognition of the importance of the national consumption of alcohol, and of alcoholism, individual and parental, as a prime, originating *vera causa* of destitution in nearly all its forms, not least those which are due to mental defect or disease."

The Rt. Hon. David Lloyd-George, in speaking at Manchester, Eng., Oct. 21, 1890, said: "No reform, political or social, will avail in this country unless you precede it with the Temperance Reform." And Rt. Hon. John Burns, the great Labor Leader, speaking in the same city more recently, said: "If only the money was spent in the purchasing of useful and labor-producing commodities, instead of being wasted on beer and betting, there would be no need for nine-tenths of the silly and foolish palliatives that have been suggested."

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Among those interested in so-called "uplift work," we find, unfortunate as it is, an almost universal lack of any true sense of proportion respecting the importance of the Drink Evil in comparison with other social evils. The sermon of Dr. McKelway is simply illustrative of the general attitude of Humanitarians at the present time. They see clearly a lot of surface and incidental evils, but the really big evil, the tap-root that bears or nourishes so many other evils, is completely ignored. For instance, all the evils catalogued in this sermon, put together, do not equal in financial expense to the nation, in injury done to women and children, in ethical demoralization and political corruption, in terrible miseries,—they do not equal the great havoc of human life caused by the saloon. The annual liquor bill of the nation (to say nothing of the indirect cost due to heavier taxes, increased sickness, loss of industrial efficiency—an immense sum) is some \$1,800,000,000.00,—at a moderate estimate. Enough to give an automobile to every tenth family in the United States! Our most unjust corporations, all told, do not rob the poor of as much money as they waste in the dram shops!

One is reminded of the strange situation in Germany, where there are not more than a score of cases of hydrophobia a year, and yet the country makes elaborate and expensive preparation to prevent and cure this malady and when a case occurs there is wide spread alarm, but the 400,000 drunkards in the empire, and the untold misery which they cause, receive almost no attention from the people at large.

How very unfortunate and unscientific—
Fifty Miles of "Drunks"! Ignore the fact that surely one half of our fallen women owe their shame, directly or indirectly, to Drink (so experts assert—see quotation

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from Dr. Prince A. Morrow, Chapter III., p. 54) and center emphasis on a few spying bookkeepers! Ignore the fact that there are 100,000 arrests for drunkenness a year in Massachusetts (a hundred thousand homes disgraced and a quarter of a million children thereby hampered in one way or another!), and center emphasis on the child-labor problem alone, itself largely a product of Drink! The drinking habits of parents impose ten fold more labor hardships upon children than can be found in all the mills of the land. And yet, many advocates of social justice do not seem to care anything about this gigantic curse. So solicitous that the hours of labor for the mothers of the race be shortened, but no eye to see the thousands of mothers who are working in abject poverty, because husbands spend their money in 250,000 saloons! So solicitous that the age limit for working children be raised, but no heart to feel for the thousands of children born every year defective and deformed because of the drinking habits of their parents!

On this point an eminent English publicist, Sir Thomas P. Whittaker, has well written:

“We are very much concerned over the well-being of the children, and the raising of their condition. We like to start them well in life, and all sorts of schemes are talked about. Do you realize that the money spent on liquor every year in the British Isles would be sufficient to give every child born during the year, at birth some \$700.00 in cash? I want you to get the true perspective and the true sense of proportion; and when we are wasting the money that would do this, no wonder there is destitution.” And to these words we need to add a paragraph from Dr. Barnardo, that great friend of London waifs, who in his report for 1888, after having carefully tabulated the thousands of cases which had passed through his Homes, made this statement: “The astonishing fact emerged (doubly astonishing to me, because I was not then a total abstainer, nor even in sympathy with that movement) that no less than 85 per cent. of all the children whom we admitted to the Homes under my care owed their social ruin and the

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long train of their distresses to the influence, direct or indirect, of the drinking habits of their parents, or grandparents, or other relatives."

Again, so hot in protest against the greed of landlords who maintain unsanitary tenements—surely an evil that needs drastic measures; but the tempting liquor shops around the corner that devour the wages of the men and compel the family to live in such a place,—they are passed unnoticed. And yet, the greed of the liquor trade does the poor ten fold more harm than all the grasping landlords in our cities. The drinking in those saloons causes, directly or indirectly, more disease and death than the overcrowding in the tenements. The injustice of the landlord is not a drop in the bucket to the injustice of the saloon business, which not only robs a man of his wages, but which gives him what makes him a poorer workman, a poorer parent, and a poorer citizen.

To show that these statements are supported by the most eminent authorities on this very matter, let us turn to the conclusion of Mr. John S. Nettlefold, Chairman of the Housing Committee of the Birmingham City Council, who writes:

"Few people not immediately connected with, or intimately interested in, housing reform and rescue work in the slums of our large cities, realize to the full how great an effect the drink evil has on our social miseries, and therefore it is necessary to emphasize this branch of the housing problem. All I have to do is to point out that so long as the evil of excessive drinking exists, so long will the labors of social reformers, philanthropists, local authorities, and property owners in attempting the solution of the Housing Problem be largely thrown away. Also that where the abolition of excessive drinking facilities has brought down the number of public-houses to a figure sufficient for the legitimate demands of the neighborhood, and no more, there we find a great step towards a better state of housing affairs. In

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confirmation of this statement is the wellknown fact that as soon as you get a man in one of these bad tenements to stop drinking, he at once moves to a better place for he can then pay the higher rent!"

Liquor
Blindness

From the fact that so many eminent reformers and sociologists, as a rule, pay little or no attention to the Drink Curse, one is often moved to infer that a majority of educated people are so "liquor-blind" that they cannot see the most gigantic evil in the modern world! Here, for instance, is an editorial in the "Outlook" (October 1, 1910), on "Literature of Crime in Russia," which calls attention to the great mass of common crime which is rolling over the dominion of the Czar, and claims that it is largely due to the wide circulation of cheap but vile literature, nearly 9,000,000 copies of "penny dreadfuls" (stories of criminal careers) having been sold in that land in 1909. The situation is certainly distressing, because such vicious books must have a very injurious influence. We are glad that the "Outlook" has called attention to the matter.

But why pass by something that is far more productive of crime and more destructive of human life in that country—the Drink Habit and the Liquor Traffic? The Czar is the biggest liquor seller in the world. He has a monopoly of the business in the nation, from which he annually derives an income of some \$400,000,000.00, which comes largely from peasants, who, on an average, receive a daily wage of only fifteen or twenty cents! It is difficult to tell what the common people really pay out for liquor (chiefly vodka), for the immense sum of \$400,000,000.00 a year represents chiefly the profits of the trade to the government.

The cheap criminal literature (9,000,000 copies) costs the people less than \$300,000.00. The same

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people probably spend over \$100,000,000.00 a year on vodka—300 times as much! The three cents for the vile story is not felt; but the \$10.00 a year for vodka is from a fifth to a sixth of the annual income of the poorest families! And this financial waste keeps peasants and their families in a state of hunger and squalor, which alone probably produces more crime than all the literature to which reference has been made.

But consider some other serious elements of the problem: This liquor induces disease and prevents recovery when sick, and all this means not only pain and sorrow for the family, but financial loss to the individual and economic waste for the nation; millions of days' labor are so lost during the year. The drinker on this account is also a poorer and a more quarrelsome workman. The effects upon his children are harmful, as we positively know, both upon their bodies and their minds. Then there are the crimes which come directly and indirectly from the use of such strong drink. The offences actually instigated by liquor, the quarrels incident to drunkenness, the evil passions unnaturally aroused by intoxicants and the deranged and depraved inheritance in children, which later prompts a criminal career. These are only a few of the more obvious evils due to the wretched habit. So that, it is probably true that where the "penny dreadful" may cause one crime, the bottles of vodka cause a score. Evidently, the alarm of the "Outlook" over the criminal literature in Russia is a grievous case of straining at a gnat and swallowing a camel! This editorial is significant and alarming, because so typical of the mood of the hour; fighting a lot of secondary consequences and paying no attention whatever to the chief source of misery and crime!

This "liquor-blindness" is really an appalling symp-

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tom of the age. One twentieth of the population annually arrested in some cities for drunkenness. But this is a fact of no social consequence. Every twentieth child born with a serious handicap, due to parental use of liquor. But this is a fact of no social consequence. One young man in every small neighborhood annually turned to a criminal career by the saloon. But this fact is of no social consequence. Every tenth man more or less incapacitated as an industrial agent by whisky. But this is a fact of no social consequence. Three out of every four persons who step across the threshold of the poorhouse driven there by the curse of Drink. But this is a fact of no social consequence. Twice as much money wasted on Drink as spent for all kinds of insurance. But this is a fact of no social consequence. The ravages of disease enlarged and intensified by liquor. But this is a fact of no social consequence. Surely this unfortunate indifference must soon cease.

**Tuberculosis
and Drink** We hear today a great deal about tuberculosis and its prevention. It is estimated that in 1909 there were nearly 82,000 deaths from tuberculosis in the United States. The present war against the White Plague is an exceedingly noble enterprise which will contribute a great deal to human happiness and the progress of mankind. But in this connection let us bear in mind: A very large part of the cases of tuberculosis are due, we are authoritatively told, directly or indirectly to Drink. It has become a common saying in the medical profession: "The use of alcoholic beverages makes the bed for tuberculosis." Alcohol is a cell-poison, especially destructive to the white corpuscles of the blood, the police force of the body, one of whose functions is to kill the invading disease germs. There is no better authority on

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this point than Prof. Elie Metchnikoff, the successor of Pasteur, who states: "Alcohol lowers the resistance of the white corpuscles which are the natural defenders of the body. Although the *phagocytes* belong to the most resistant elements of the body, yet it is not safe to count on their insensibility toward poison. . . . It is well known that persons who indulge too freely in alcohol show far less resistance to infectious diseases than abstemious individuals." The New Hygiene, pp. 25-27, 1906.

This close connection between alcohol and tuberculosis has nowhere been more clearly shown than in France, whose medical authorities have been foremost in taking advanced ground on this subject. Dr. Jacques Bertillon, Chief of the Bureau of Municipal Statutes, Paris, declares: "Alcohol appears to be the most deadly cause of the weakening of the organism in preparation for tuberculosis. It is the master cause. All other causes disappear in comparison." Recently, the Director of Public Hygiene, Paris, M. Mirman, after an exhaustive study, stated: "There is an exact agreement between the departments where the deaths from tuberculosis are the most numerous, and those in which the most alcohol is drunk." The late Prof. Paul C. H. Brouardel, M. D., (died 1906), a leading hygienist (Paris), asserted most emphatically at the Tuberculosis Congress, London, 1901: "Alcohol is the most powerful factor in the propagation of tuberculosis." At the same Congress, Prof. William Osler, M.D., one of the greatest medical authorities in the world, used this language: "It was formerly thought that alcohol was in some way antagonistic to tuberculous disease, but the observations of late years indicate clearly that the reverse is the case, and that drinkers

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are much more liable to both acute and pulmonary tuberculosis." A most decisive testimony.

A few years later, meeting at Paris, this Congress passed the following resolution: "In view of the close connection between alcoholism and tuberculosis, it is important to combat alcoholism as well as tuberculosis." Prof. S. E. Henschen of Stockholm, in a very elaborate address at the Twelfth International Congress on Alcoholism, London (1909), thus summarized his investigations: "Tuberculosis is the disease of poverty, but alcohol is the mightiest factor in producing poverty, especially in the larger towns." No higher American authority on this point can be cited than Prof. S. Adolphus Knopf, M. D. (New York Post Graduate Medical School), who writes: "That alcoholism is one of the greatest direct and indirect causes that prepare the field for the tubercle bacilli is now generally conceded." Twentieth Century Practice, vol. XX. 1900. An eminent German scientist, Prof. Anton Weichselbaum, Rector (president) of the University of Vienna, in a notable article, recently published, places this statement at the head of his important conclusions: "That in order to resist tuberculosis successfully, it is absolutely necessary that we energetically oppose the prevailing drinking customs, and in this matter, abstinence is decidedly preferable to mere moderation."

Recently the people of Sheffield, England, became very much alarmed over the high death rate of its "grinders." An inquiry was made by the Home Office, which, after a long and searching investigation, arrived at this conclusion: That the problem of the high mortality from tuberculosis was at least fifty per cent. a temperance problem! And there is no end of similar testimonies.

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Other Evils

But the menace of Drink in connection with tuberculosis is not the only evil to be charged against liquor, even in the realm of disease and death. It is obviously impossible for anyone to make even an approximately accurate estimate of the annual loss of human life in the United States caused by Drink. The problem is too complex for precise statistical calculation. How many thousand surgical patients die chiefly because they have been drinkers,—who can tell? How many thousand individuals contract disease because weakened by alcohol,—who can tell? How many thousand die from alcoholism, alone,—who can tell? Mr. Edward B. Phelps concludes (*The Mortality of Alcohol*, p. 64, 1911) that there are annually 65,897 “deaths in which alcohol may have figured as a causative or contributory factor.” But this seems to many good authorities an extreme under-statement.

These deaths, if we accept this low figure, do not by any means represent the total fatalities due to Drink. There are among us every year some 3,000 homicides, and probably half are chiefly due to liquor. In 1912, there were nearly 20,000 deaths in connection with railroads, steamboats, street cars, automobiles; and Drink probably had something to do with at least one-third of these. Then there are the thousands of deaths due to industrial accidents (*U. S. Census Bulletin*, No. 83 places the number of deaths by accidents and violence at 57,500 in 1900), and probably in 5,000 cases annually, liquor is the determining factor. These estimates give us an annual harvest of deaths in our country of about 80,000 adults mainly due to Drink. To this number must be added the children who die every year as the result of “alcoholic heredity” (to say nothing of *alcoholized environment*, a powerfully

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destructive factor). If we apply the percentages of Professor Laitinen (See Chapter V., p. 99) to the 300,000 children under five years of age who die annually in our land, we have at an inside calculation, the death of 20,000 children largely due to the parental use of liquor. This makes a grand total of over 100,000 human lives annually destroyed in our nation by Drink. The real facts are probably far in excess of these figures.

Intemperate
Advocacy of
Temperance

Temperance advocates are often accused of extreme exaggeration, being condemned as inaccurate in statement and illogical in argument. Such charges do unfortunately have some basis in the facts of the case. But any one who reads with care and fairness, both the literature of temperance and the publications of the Liquor Interests, must admit that the large preponderance of sins under this head belong to the defenders of the saloons. And when we consider all the circumstances, it is not strange that there are very many "temperance fanatics." We may well marvel that there are not a hundred fold more. In view of the terrible destruction of human life by the Drink Curse; in view of the vicious dominance of the Liquor Interests in the public affairs of our lands it is surprising that a wave of wild fanaticism does not sweep from ocean to ocean! The situation is sufficiently alarming and menacing to stir a heart of stone to hot protest and heroic action!

A New
Nobel
Prize

One element in the present situation which tends to stir the man who is not "liquor blind," to a state of impatience bordering on fanaticism is the fact that even good people in general refuse to recognize the magnitude of the Drink-Evil, as has just been pointed out and in

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confirmation of which these few illustrative examples, out of scores that might be cited, have been presented.

A single incident in the news of the day confirms this claim. The papers have just been giving (New Years, 1914) a catalogue of the benefactions of the year. A remarkable list, amounting to \$348,000,000.00. What wonderful generosity! Innumerable institutions blessed with large funds. Almost every possible interest in human life remembered. But no gifts specifically for Temperance: no "sinews of war" provided to fight the greatest enemy of mankind. The root of so many other evils, but no one provides sufficient money to destroy it. If destroyed, how reforms would prosper in many directions!

Will not some millionaire soon come forward and say: "Here is my fortune to fight the foe of every woman and every child, the enemy of every school, church, and home." We need a new Nobel Prize to be given to those who do valiant service, not simply to promote peace among nations (a noble cause), but to destroy what ruins the peace of ten fold more hearts and homes than war ever touches.

**Endless
Chain of
Evils** We are not near the end of the matter, when we have pointed out the close relation of Drink to tuberculosis and other diseases. The indictment along economic, social and moral lines is even more serious. The consumptive father is a burden upon his family, but he does not cause miseries comparable with those inflicted by the drunkard. A case of typhoid fever may so lessen the resources of a family that children have to be taken out of school and set to work—a misfortune. But how slight this misfortune compared to the handicap of a bad inheritance passed on to the rising generation by the constant drinker, who, however, may never be

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drunk! At its worst, tuberculosis does not turn its victim into a beast, abusing his family, and committing crimes against society. How small a menace to civilization are half a dozen consumptives in a village in comparison to a saloon which is the center of financial waste, social vice, and political corruption!

In view of these facts, the point to be emphasized is this: How unfortunate that our leaders and teachers are so devoid of any true sense of proportion. They do not see the evils of the world in their real relations. The most important factor in the Human Problem they pass unnoticed. It is well to fight the White Plague, but it is not well to be so indifferent to an immensely greater evil, the Drink Curse.

But there are helpful voices here and there. An English writer has recently pointed out: "A strong collective responsibility is being laid on society, by hygienic industrial reformers, for the drinking habits of the people who are the workers. They show us that the Drink Question is inextricably intertwined with all the questions of social waste of human health in labor." A most significant statement. Here is a statement equally noteworthy, by Col. L. Mervin Maus, Chief Surgeon Eastern Division, U. S. A., from an article in the Medical Record (Feb. 22, 1913): "Temperance has become the most important sociological problem of the age. Apart from its bearing on the health and preservation of the human race, temperance has become a cold-blooded business proposition which is assuming the greatest importance in the commercial world. Professional and business men everywhere are beginning to learn that even the mildest manifestations of the Drink Habit unfit men for the ordinary pursuits of life."

The Crown Prince of Sweden used these notable words some four years ago:

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“The temperance movement is one of the greatest of our time, a movement by which the people will gain self-reliance and self-control. The final aim is nothing else than the most complete possible liberation of our people from the destructive effects of the use of alcohol. There are, of course, differences of opinion as to the best ways of attaining this end. But that the end can and must be reached is the principal point upon which all are united. In our time the struggle for existence goes on among the people with increasing sharpness because general development is progressing with remarkable and increasing swiftness. I do not hesitate to make this assertion: That nation which is the first to free itself from the injurious effects of alcohol will thereby attain a marked advantage over nations in the amiable yet intensive struggle for existence. I hope that our country will be the one which will first understand and secure this advantage.”

Sources of
Misery

In this connection, it is well to remember that the present vigorous campaign against the “White Plague” which has already accomplished so much, was recently inaugurated, largely through the efforts of Dr. Edward T. Devine, of New York City, a man of very large experience in works for human betterment. On this account, it is all the more surprising that, in a notable book, “Misery and its Causes” (1909), by one so wise and active in philanthropic endeavor, there should be no adequate treatment of the Drink Curse. Nowhere else do we find a more striking illustration of the theme of these pages: the lack of a true appreciation of this gigantic evil by our social writers and workers. It is not seen in its real relation or true proportion among the other evils of our time.

The contention of this interesting book is that the causes of human misery lie chiefly in the direction of *economic maladministration*: industrial inefficiency, social injustice, and unsanitary conditions. Material factors are emphasized and moral elements largely ignored.

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As is the habit of the times, no attention is given to the human will as an element in the Human Problem. There is in these pages some recognition of Drink, but it is slight and superficial. Its influence as a very large cause of human misery is nowhere adequately accepted or clearly described.

The diagnosis seems strangely superficial. Industrial inefficiency the cause of misery? Yes! But how often this inefficiency is due to Drink, either to the intemperance of the individual himself or to some defect in him due to parental drinking. Social injustice the cause of misery? Yes! But where do we find the greatest social injustice? That practiced by fathers upon their families by spending money viciously upon liquors, and so robbing the home of necessities, and also unfitting themselves for better service and larger wages, which means that children must leave school and mothers go out to work. Where so great a "social injustice" as that which the community itself perpetrates by protecting saloons which corrupt and degrade the whole neighborhood? Unsanitary conditions the causes of misery? Yes! But what crowds the family into the unhealthy tenement? The money spent in the corner saloon would pay the rent of a wholesome cottage. Unsanitary conditions? Yes, indeed! But drinking liquor is the most unsanitary occupation in the world. As has just been pointed out, nothing else does so much to induce disease or increase mortality.

As I first read "Misery and its Causes," I said to myself: Let me appeal to the facts of human misery that lie thick about me in the very community in which I once lived, a community more sober than the average: In the next house, a mother in poverty and shame, because her son drinks (a skillful workman when sober), and his family broken up because of this fact. The

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boy who blows the organ of a neighboring church, compelled to leave school while his mother goes out washing, because his father is a drunkard, though able, when sober, to earn fifty dollars a week. Not far off, a woman in deepest mourning, because her husband, who was a sot (though a capable business man when sober), committed suicide. Around the corner, a widow bowed in grief, because the son, who ought to support her, spends his money on Drink. Over the hill, a family of little children, neglected, always in rags and often hungry: the father in the saloon at night. In the house of a wealthy family, a dissipated young man who daily brings shame and anxiety to parents and sisters! These are not all, but why prolong the sad list? Not a case among them in which "industrial maladministration" plays any part: but in every case, Drink was the sole or chief cause of miseries. Nothing but most unfortunate "liquor blindness" can account for the failure of good and wise men to see this Drink Curse in its true proportion.

A Terrible Record

Let us appeal again to the facts. Three years ago last Christmas (1910), a record was kept, by the Alliance News, of the ravages of Drink in Great Britain for two weeks as reported in the public press. As we take this glimpse into the abyss, let us remember that this is only a very small part of the story; the days of labor lost, the accidents caused, the diseases induced, the homes left in cold and hunger, the children prevented from attending school, the loss and inconvenience of employers, the shame and sorrow of wife and mother, these this record does not report.

The following is the summary of the number of cases, classified for convenience of reference.

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I. DEATHS:	Cases
(a) Murder and Manslaughter Charges	6
(b) Suicides.....	16
(c) Misadventure.....	38
(d) Excessive Drinking.....	27
(e) Children.....	5
II. ATTEMPTED SUICIDES.....	28
III. ASSAULTS AND WOUNDINGS:	
(a) Upon Wives.....	42
(b) Upon Police.....	88
(c) In Licensed Premises.....	42
(d) General.....	110
IV. CHILDREN:	
(a) Cruelty.....	14
(b) Drunk in Charge of a Child.....	14
(c) Juvenile Intoxication.....	12
V. DESERTION.....	20
VI. OFFENCES AGAINST PROPERTY:	
(a) Theft:	
(1) In Licensed Houses.....	16
(2) Other Cases.....	63
(b) Damage:	
(1) In Licensed Houses.....	15
(2) Other Cases.....	23
VII. DRUNK IN CHARGE OF VEHICLES:	
(a) Motors.....	10
(b) Carriages and Carts.....	38
VIII. DRUNKENNESS:	
(a) On Licensed Premises.....	26
(b) General.....	1,575
Total.....	2,228

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All this for one fortnight! Some 60,000 cases a year chiefly due to Drink, as reported in the newspapers—obviously many cases not reported at all, while many others really due to liquor very naturally were not so described. And yet, the vast flood of human misery, issuing from beer keg and whisky bottle, is apparently unseen by very many of our reform leaders!

Doctors
Testify

Nowhere is the conclusion of the whole matter, here discussed, better set forth than by the President of the Illinois State Board of Health, Dr. George W. Webster, at the end of an exhaustive survey of the "Alcohol Problem" in these words (U. S. Senate Document, No. 48, 1909):

"The alcohol problem is more important than the tuberculosis problem as (1) it costs more lives and more money; (2) it costs the United States over \$2,000,000,000 annually; (3) it probably causes, directly and indirectly, at least 10 per cent of all deaths in the United States; (4) it predisposes to infection, destroys acquired immunity, prevents the occurrence of artificial immunity, at least in rabies, lessens resistance, leads to an increased mortality in all infectious diseases and after surgical operations; (5) it lessens the power of the individual to resist the injurious influences of extreme heat and cold; (6) it causes a deterioration of the quality of mental work; (7) it diminishes the power to withstand fatigue and lessens the general efficiency of the individual; (8) it is a poison and should be classed as such, instead of as a food or stimulant; (9) when the physicians take hold of the question in the same spirit as they have shown concerning yellow fever, malaria, and small pox, instead of treating it as a moral question and leaving it to clergymen, temperance workers, and enthusiastic reformers, we may expect better results; (10) more may be accomplished by teaching the people the truth in regard to the fatal effects of alcohol upon mental and physical efficiency than by expatiating on the moral wickedness of drinking."

A long list of doctors and publicists, more especially in European countries, begin to see the Drink Curse in

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its true proportions. Sir Thomas Barlow, M.D., of London, who stands at the head of the medical profession in Great Britain (presiding over the International Medical Congress, London, while these words are being written, Aug., 1913) declares: "Intemperance is one of our greatest national crimes, and the *greatest* hindrance to our national efficiency." Sir Robert Stout, Chief Justice of New Zealand, in a recent article in the "National Review," dwells forcibly on the same point: "In my opinion, no lover of his race or empire can shut his eyes to the terrible evils of alcoholic drinking. It is a more real danger than the *dreadnaughts* of Germany." A very sane and careful writer on this subject, Mr. John Newton, in an admirable little book, has stated the matter fairly, after alluding to it as a neglected chapter in political economy: "Political economists and social scientists have paid insufficient attention to the economic, industrial, and social effects of our enormous expenditure on intoxicating liquors." Our National Drink Bill, 1909.

And to justify this statement, Mr. Newton calls attention to a few startling facts, as illustrated by his own country. Two months' Drink Bill of the British Isles would pay for the army, one week's Drink Bill would pay for the navy; one eighth of the Drink Bill would pay for the public education; and one twelfth of the Drink Bill would maintain all its highways, bridges and ferries! But thousands of respectable and intelligent people do not seem to care anything about the matter. They maintain a truly pagan indifference to this main cause, not only of industrial inefficiency, but of human misery in general.

American
Indifference

The situation with us in America is similar. For instance: Today, press, pulpit, and platform are constantly full of pleas in

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behalf of the conservation of our natural resources. Surely a good cause. But is not a boy worth more than a tree? Why so eager to protect forests from fire and axe, but doing so little to protect the boys from the ravages of the saloons? A hundredth part of what is worse than wasted on Drink would protect all our woodlands from insects and fires! Bare hills are not so great a menace to civilization as ruined homes and over-flowing jails. Protect the mines? Yes! But what is all the iron and coal, silver and gold, worth in comparison to the health, happiness and manhood of the nation, all of which are menaced and lessened by the use of liquor. Every man and woman ought to protest vigorously against the present general tendency to ignore or belittle the Drink Curse.

Indifference
Will Vanish

But why this indifference to the appalling Drink Curse? Certain reasons are obvious, among them these: (1) The evil is of such long standing and general familiarity, that it has dulled the sensibilities of the public respecting it. (2) The occasional indulgence in liquor by many good people blinds them to the magnitude of the evil. (3) Vested interests play an important part. In Great Britain, and other countries, many noblemen and even clergymen, are stockholders in Breweries and Distilleries. In America, growers of grain, owners of properties rented for saloons, employers of the Liquor Interests, newspapers which receive large sums for liquor advertisements, politicians who use these interests for partisan purposes,—all these are blinded by self-interest. (4) Many others keep silent because they fear the condemnation of public opinion. They do not wish to be set down as temperance cranks and fanatics. At this point, we may well refer to the plea made to his fellow doctors by Sir Thomas Barlow, M. D., (to whom

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reference has just been made): "Now, I do beg of you to use your influence with anybody who has come to the conclusion that he can do better without intoxicants, as I have for a good many years past, and implore them to have the courage to say so, whatever the consequences may be." London Address. 1913.

There are, however, two reasons more prominent than these. I. The ancient superstition that alcohol is a life-giver still holds the multitude in thrall. People are still in bonds to this destructive error. And so long as the public thinks of liquor as, on the whole, not only an innocent but a helpful beverage, the evils of drunkenness will be tolerated. Emancipation can come only as the pagan superstition is destroyed, root and branch. A most vigorous campaign of wide and varied education is needed to make people see and feel that liquor is a life-destroyer, which always deceives, so that moderate drinking is harmful. Much is being done in this direction but still more ought to be done.

II. Drunkenness has long been accepted as an inevitable evil, due to an inherent appetite, which can be curbed but not destroyed. The Drink Curse has been viewed very much as our ancestors regarded consumption: a mysterious visitation of providence. Such a view of any human evil necessarily precludes all efforts, not only toward cure but also prevention. We realize to-day that appetite does not play a very important part in the matter. Also, we come to see that this evil is no more inevitable than consumption. When the public mind is educated and aroused respecting Drink, as it now is respecting tuberculosis, the curse can be stamped out as this disease is being controlled at present. Science is as clear in its teachings about alcohol as it is in reference to the White Plague. When, therefore, we see this evil in its real nature and true propor-

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tion, a decisive victory will soon follow. To this end we need widespread and energetic agitation.

The greatest problem which confronts civilization today is the Drink Curse, which is the most serious obstacle that stands in the way of the Christian Churches, and to destroy this gigantic evil will require a more heroic exercise of Christian faith than that which overthrew the pagan altars of the ancient world. And in this connection we find encouragement. In Julian's time (about A. D. 361) the pagan enemies of Christianity were apparently victorious. But the spectacular exhibitions were only the masks of death. So too, the Liquor Interests seem invincible today to many people without vision; but the doom of the saloon has struck: and by the light of truth, and by the help of God's grace, the deliverance of humanity from the Drink Superstition shall, ere long, be achieved.

No more hopeful sign of this coming deliverance has recently appeared than the editorial in the *National Liquor Dealers' Journal* (Sept. 10, 1913). After referring to the recent progress of Prohibition, the editorial continues:

"To us there is, The handwriting on the wall, and its interpretation spells doom. For this the liquor business is to blame, it seems incapable of learning any lesson of advancement or any motive but profit. To perpetuate itself, it has formed alliances with the slums that repel all conscientious and patriotic citizens. It deliberately aids the most corrupt political powers and backs with all of its resources the most unworthy men, the most corrupt and recreant officials. It does not aid the purification of municipal, state, or national administrations. . . . There are billions of property involved, and an industry of great employing and taxpaying ability; but when the people decide that the truth is being told about the alcoholic liquor trade, the money value will not count, for conscience aroused puts the value of a man above all other things."

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It is surely only a question of a very few years, when this problem will be generally seen in its true proportions; and when men shall come to realize its vast magnitude and its many evil influences upon human life, then its hour of doom will have struck. It is hopefully significant to learn from such an editorial that far-sighted liquor men themselves begin to appreciate this fact.

"The solution of the alcohol question is urgent; It allows less of postponement than the solution of all other questions. An unjust distribution of property can afterwards be readjusted, but when the whole nation is impregnated with hereditary suffering, an endless amount of evil and misery is produced which can never afterwards be remedied. The solution of all other questions will be greatly promoted by the solution of the alcohol question." Prof. Gustav von Bunge, M. D., University of Basel, 1893.

"The reasons why I have no use for alcoholic beverages on sea or on shore are so numerous that it would be impossible to detail them all. My standpoint is simply that liquor is unnecessary and bad. It is a help only to thieves and robbers. . . . I have seen men robbed in many ways, but they have been able by the help of God to wipe out any lasting results of such transient losses. But the robberies of alcohol are irremediable." Dr. Wilfred T. Grenfell. The Apostle to Labrador, 1907.

"I know very well that the pleasure of drinking is an old heritage of the Germans, but we must, by self-discipline, deliver ourselves from that evil. I can assure you that in the course of my reign of twenty-two years, I have observed from experience that the greater part of the crimes which have been appealed to me for decision ought to be reported as the results of the alcohol evil." Emperor William of Germany, Address to Naval Cadets, Nov. 21, 1910.

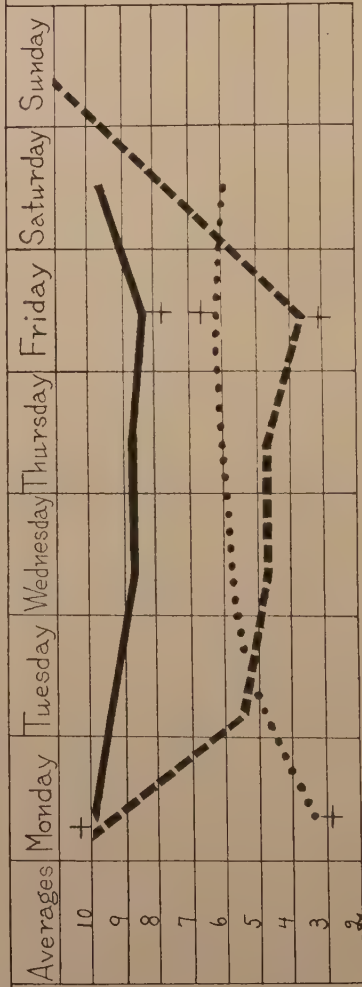
"A great weight of evidence indicates Drink as the most potent and universal factor in bringing about pauperism." Report of the Royal Commission on the Poor Law (England), p. 221, 1909.

"A calm and critical commission reported 5,000 hungry and 10,000 underfed children attending the public schools of Chicago. And the major causes of this suffering were traceable to the seductions of the nasty, unwholesome, unsocial saloons. . . . It was easily demonstrated that a painful number of these children were hungry because their bread-money had been converted into beer-money. The brewers and distillers of Chicago had deposited in the banks the money that should have nourished the pale, pathetic school children." Jenkin Lloyd Jones. "On the Firing Line in the Battle for Sobriety." 1910.

"A large proportion of men and a still larger proportion of women owe their initial debauch to the influence of alcohol. Perhaps more than any other agency, alcohol relaxes the morals while it stimulates the sexual impulse." Social Diseases and Marriage (1904), p. 355. By Dr. Prince A. Morrow. Bellevue Hospital Medical College.

THE RELATION OF ALCOHOL TO ACCIDENTS ASSAULTS AND EFFICIENCY

From Statistics Collected by A.H. Stehr, M.D., Weisbaden



————— Accidents
 - - - - - Assaults
 Efficiency

Sources of Information
 Accidents—German National Statistics. 1897
 Assaults— " " " 1898-1899
 Working Efficiency—A Bottle Factory in Dresden

CHAPTER III

THE ROOTS OF CRIME AND POVERTY

The wrecks and derelicts of human society are a vast number, and they represent an appalling mass of vice and misery. We can only make an approximately accurate estimate of the number of defectives, dependents, and delinquents in the United States. Those in institutions can be easily computed. The records tell us the numbers arrested for various offences but not sent to institutions: many pay fines and many are not convicted though a large proportion of these are probably guilty. But there are many practically insane or feeble minded who never come into any census report, state or national. Great numbers are partially relieved of the sufferings due to poverty by private charity and so go uncounted. There is a great deal of crime which never comes into any report, because arrests are never made. Statistics of crime are notoriously unsatisfactory, because the enforcement of laws varies radically, as we go from one community to another. Again, for every arrest for drunkenness there are many cases that necessarily pass unnoticed by the police. So that, however careful the calculation, it is impossible to exclude all duplication. Nevertheless, the census totals are obviously far below the real facts, taking all these classes together.

The following statements present these matters with approximate accuracy for the year 1910:

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I. Convicts in 2,823 Institutions, Jan. 1	112,881
Committed in 1909	479,256
All offences from vagrancy to murder.	
II. Insane in 372 Institutions	187,454
III. Children in 1,152 Orphanages and Homes	107,401
IV. Adults and Children in 1,442 Homes	121,876
Received during 1909	788,691
V. Juvenile Delinquents in 1,337 Institutions	23,034
VI. Feeble-minded in Institutions	20,751
If same proportion in the Nation as in Massachu-	
setts (See Menace of the Feeble-minded in	
Mass., 1913, p. 4), the total number would be	300,000
VII. Arrests for Drunkenness: Massachusetts (1913) . . .	100,000
At same rate for the Nation	3,000,000
As police policies are so different, such ar-	
rests greatly vary in different cities. The	
re-arrests are not nearly as numerous as the	
"Drunks" who escape arrest.	
VIII. Paupers in 2,412 Institutions	84,266
A vast army receive outdoor relief. In	
Massachusetts (1912): 52,537	
At same rate for the Nation	1,500,000
Nearly 10,000 Institutions including jails!	
Over 6,000,000 Individuals!	

A careful writer in the *New York Sun*, a few years ago, made the following calculation respecting the Charities of the State of New York: Value of charitable properties, \$103,000,000.00; annual cost of maintenance, \$23,000,000.00; the number of persons helped, 75,000 in institutions; outdoor relief given to 758,000 persons. If we multiply these figures by ten, we shall have some idea of the burden of poverty upon our nation.

Pathetic and
Appalling

To assert that the facts here presented make an appalling situation is obviously to indulge in mild language. Just the mere

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aggregate in numbers, this vast mass of human wickedness and wretchedness, is a sad spectacle. Put them in single file and they would reach 2,000 miles! Stand them together, allowing a square yard for every individual, and they would cover a territory of over a thousand acres! The drain upon the resources of the race due to them is immense: Millions of dollars for the support of these institutions above what inmates earn; millions of days' labor lost every week, so that, instead of adding to the resources of the world, they both burden society and also subtract from its life forces; thousands of officials and care-takers constantly taken from the world's work in order to protect society from them or attend to their wants; rivers of tears and innumerable heartaches spread through millions of homes by these abnormal individuals.

Careless persons often "point with pride," to our charitable, penal, and reformatory institutions, as evidence of our high civilization. But at best they are only necessary evils. They represent, not so much the success, as the failure of civilization. To boast of them is like the general of an army boasting that one fifth of his soldiers are in the hospital! So long as these classes exist, we must have such institutions, and their wise and humane management is a distinct credit to church and state. But the supreme task is, not to care kindly for these abnormal classes, but to diminish their number and prevent their production as far as possible. Here is the problem of preventive philanthropy: To abolish the causes which produce dependents, defectives, and delinquents. It is just here that the importance of the Drink Curse comes into view. To lessen the use of liquors is the greatest agency in preventive philanthropy. The relation of the Drink Habit to insanity, juvenile delinquency,

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and feeble-mindedness is very close, but the discussion will here be limited, practically to Crime and Poverty.

Drink and Crime There are criminals who seldom or never drink. And when they do drink it is largely to brace themselves for the criminal action. In such cases liquor has little responsibility for the evil done. It is common for convicts to claim that Drink caused their downfall, when such was not the chief cause, as stated, this plea being made to gain sympathy.

But when all these facts are admitted and all due allowance is made for them, it nevertheless remains true that a very large majority of criminals are such, primarily, owing to the Drink Habit, either in themselves or their parents. The totally-abstinent criminal is very rare, usually a man of considerable intelligence, who, as a rule, commits offences against property. And even the cold-blooded, temperate criminal, is, in many cases, where he is, because of the bad inheritance in environment or nature, largely due to parental drinking. When liquor is used to brace for criminal action, intemperance is probably the backlying, if obscure, cause in a great many cases. The appeals of convicts for sympathy,—“I did not do it but the whisky in me,”—are usually true to some extent, if not exactly as stated. They would not have been angels without the liquor, but the liquor did give mastery to the devil in them.

In no other state has the relation of Drink to Crime been more carefully studied than in Massachusetts. The summary made in House Document, No. 1390, “Drunkenness in Massachusetts,” 1910, is a very careful piece of work. The following paragraph is interesting and impressive:

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"In the State of Massachusetts in 1908 there were 86,365 arrests for a single offence, drunkenness, which was 60 per cent. of the total number of arrests made in the state [some 50,000 arrests for drunkenness in Boston in 1913!]. Sentence was pronounced on 83,453 for the same offence, which was 51 per cent. of all sentences. In the same year 20,779 imprisonments were made within the state for drunkenness, which was 65 per cent. of all imprisonments. But the problem of drunkenness extends beyond the arrests and imprisonments on that particular charge, for on one hand hundreds of drunkards are never arrested, while on the other hand a large majority of prisoners sentenced on other charges—murder, theft, vagrancy and crimes against sex—are intemperate. The Board of Prison Commissioners of Massachusetts publish the statement that 30,281, or 94 per cent., of the 32,077 cases imprisoned for all crimes in 1908 are intemperate by habit. At the State Prison, where the worst criminals of the state were sent, out of 191 prisoners committed during the year, 85, or 44 per cent., were recorded as intemperate; at the Massachusetts Reformatory for men, 30 per cent.; at the Reformatory Prison for women, 57 per cent.; at the State Farm, 100 per cent.; and in all jails and houses of correction in the state, 96 per cent. Thus the major part of the clientele of our whole prison system consists of men and women either committed for drunkenness or for crimes to which intemperance may have been contributory. The problem of drunkenness is thus urgent to citizen and tax payer." p. 8.

In this connection also, a few words from the same Report on the cost of drunkenness to the state are worthy of our attention.

"The cost of drunkenness to the Commonwealth is to be estimated, not merely in terms of money paid by tax payers for the arrest and reincarceration of inebriates [\$1,400,000.00 were so spent by the state (1907-1908) on prisoners, 94 per cent. of whom were recorded as intemperate in habit]; it is to be estimated also in terms of the economic loss to the community, when several thousand able-bodied men, at the very age when their productive power is greatest, lose days and weeks of work through uncured drunkenness and through unemployment caused by prison sentence. Intermittent and varied sentences force even the capable out of the habit of productive labor.

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Further, the inebriate while at large and uncured often endangers life and property, endangers public morality through crime against sex, and perhaps leaves to future generations the heritage of abandoned or degenerate offspring." p. 21.

The annual meeting of the League of the Rights of Man was held in May, 1912, at Havre, France. A notable paper was read by Dr. Sicard de Plauzoles on "Legislative Remedies against Alcoholism,"—the term *alc holism* being used in France to describe all the evils due to alcoholic drinks. Dr. Plauzoles presented the following facts in reference to certain crimes: "Of every 100 French murderers, 52 were intemperate; of every 100 incendiaries, 59 were intemperate; of every 100 vagabonds, 70 were intemperate; of every 100 assaults to commit bodily harm, 90 were committed by intemperate persons; of every 100 acts of violence against the person, 88 were committed while the offender was actually drunk."

Probably the most weighty recent testimony at this point was given by Lord Loreburn, then (1910) Lord Chancellor of England, in an address at Westminster. He said (Drink and Social Reform, p. 7):

"In my hearing in the House of Lords about a year ago or more, Lord Gorell, a distinguished President of the Probate and Divorce Division, said: 'You might, if it were not for drink, almost shut up the doors of the divorce court.' Here is what the Lord Chief Justice of England (Lord Alverstone) said last year: 'After forty years' experience at the bar and ten years as a judge, I know as a fact that 90 per cent. of the crime of this country depends upon intemperance.' That was last year. Then I wrote this month to a friend of mine, one of His Majesty's judges, Mr. Justice Darling, an experienced judge in the criminal court, and I asked him if he would tell me what he thought about it and if he would give me leave to quote him. He wrote back this: 'You may say this from me—that of the crimes of violence, including especially offences against women

The Visible Influence of Alcohol

on the Social Welfare

Poverty, 25%¹



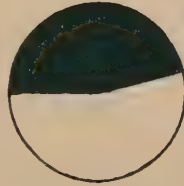
Relieved by charitable organizations

Pauperism, 37%¹



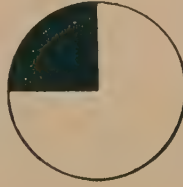
Public charges in almshouses

Child Destitution, 45.8%¹



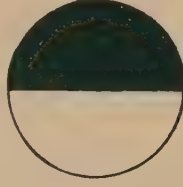
Cruelty or neglect on the part of parents or guardians

Insanity, 25%²



43,605³ Insane in United States chargeable to alcohol

Crimes, 50%¹



Exclusive of drunkenness

Divorce, 19.5%⁴



Exclusive of decrees to wives for cruelty and non-support

¹Committee of Fifty, 1890.

²Dr. Rosanoff, Clark Univ., 1909.

³U. S. Gov't Rept., 1906.

⁴U. S. Gov't Rept., 1908.

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and children, almost all of them, so far as they come before me, are directly the result of excessive drinking. Beyond this, a large proportion of the crimes in dishonesty are due to the same cause, but are not so immediately connected with it.' Is it not an extraordinary thing that when these facts are not disputed—and they are not disputed—and when there is a philanthropic spirit throughout the land, a sense of the necessity for ameliorating the physical, moral, and mental condition of our countrymen and countrywomen, is it not extraordinary that in those conditions we should have the difficulty that we have in passing the smallest reform connected with the licensing system?"

Hon. William N. Gemmill, judge of the Court of Domestic Relations, Chicago (having jurisdiction of divorces), recently stated that 46 per cent. of the 5,232 cases coming before him during the year were clearly due to "excessive drinking,"—while in a great number of other cases it must have been a contributing cause. *Chicago Examiner*, Aug. 11, 1913. With such statements before us it is certainly not necessary to present further evidence.

Drink and Poverty The problem of poverty is very complex. It has many roots and many phases. The relation of Drink to poverty is a much larger subject than the relation of drink to pauperism. For every pauper made by Drink there are a dozen burdened by it with extreme want. But there are many deserving poor who are destitute from no fault of their own, their condition being due to disease, to accident, to the wrong doing of others. If not abstemious themselves, the real cause is in no sense due to liquor.

However, there are many cases of poverty apparently due to old age, disease, indolence, or incompetence where the ultimate cause has been the Drink Habit in themselves or their ancestry. If we look below the

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surface or go far enough back, we find the beer mug or the whisky bottle. Born with a *tired* feeling and therefore lazy, because the father was a toper. "Poor judgment" and therefore always in want; the entail of ancestral dissipation. "General inefficiency" is often only another name for the degeneracy of life due to parental indulgence. The racial defect is evident where the connection with the use of liquor is obscure, but it is there as a serious handicap. The disease which frequently does not seem to have any relation to liquor, is, after all, frequently directly or indirectly, the result of intemperance somewhere.

It is obvious that there is a very real and close connection between destitution and the use of liquor. The leading authorities have placed the percentage of pauperism directly due to intemperance from 40 to 75. To this must be added the indirect influence in producing want among the poor in general. As a competent English authority, Mr. John Newton, has recently stated: "It would require an absolute shutting of the eyes to our daily experience to say that drunkenness is not a powerful, constant, widespread, and deciding factor in the production of an enormous amount of poverty and pauperism. And of much drinking which falls short of drunkenness that finds its records in police statistics, the same may be said." Our National Drink Bill (1909), p. 22.

The recent investigation of London poorhouses presented these facts: 1,433 cases were investigated, 867 being men (387 skilled and 480 unskilled) and 566 women. Of the 387 skilled men, 300 showed evidence of drink, 93 being complete drunkards. Of the 480 unskilled men, 318 showed evidence of drink, 72 being drunkards; 293 of the 566 women showed evidence of drink, of whom 80 were drunkards. The following is

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the summary of the replies from 445 parishes in the diocese of Peterborough, England: "The chief moral cause of poverty in town and country alike is said to be excessive drinking, want of thrift, and bad management, often early and improvident marriages, or gambling accompanied by drink. In fact, in many parishes the reply on this point is practically that what little poverty exists is almost solely due to the drinking habits of the few whose families suffer in consequence. Even when there is little actual drunkenness the proportion of weekly wages regularly taken to the public-house is said to keep many families always poor."

The subject has not been as widely or as carefully studied in America as in England, but so far as we have gone the conclusions reached are similar. Prof. Henry W. Farnum of Yale University, working for three years at the head of a select group of assistants, under the direction of the Committee of Fifty, came to the conclusion (*Economic Aspects of the Liquor Problem*, p.28, 1899), that 37 per cent. of the poverty found in almshouses was due to Drink and 45 per cent. of the cases of destitute children found in certain institutions. The Massachusetts Bureau of Statistics (Report for 1895) placed the figure at 48 per cent., and both these estimates are generally considered too low. That is to say, the statistics used necessarily present only the more obvious results of Drink in the production, not so much of poverty in general, as the pauperism with which the state has to deal.

Investigations in some German cities present about the same results. The percentages, however vary greatly, obviously due somewhat to the different conditions in different localities, but probably more to the different methods of those studying the subject. Halle charges one-third of the cost of poverty to Drink, Hamburg over

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half, Geneva as much as nine-tenths. A majority of German cities place the amount about half way between these extremes.

In the same line is the following conclusion, taken from the report of an important committee presented at the meeting of the American Medical Association in 1912: After calling attention to the appalling increase (330 per cent.) of the insane and feeble-minded in the United States in the past fifty years, the committee asserts: "Practically all of the latter increase [the feeble-minded who contribute so much to pauperism] is due to the chronic and excessive use of alcohol in one form and another and to narcotics." No stronger testimony could be found to prove that Drink is the chief cause of poverty.

Poverty:	Some celebrated authorities on Social
Cause or	Science hold that shiftlessness, sensuality,
Effect?	criminality, and intemperance are phases
	or outcroppings of the same fundamental

or back-lying degeneracy; so that it is erroneous to single out Drink as the prime cause which produces the others. The contention is that, instead of being the "big devil," pushing men into pauperism, lust, and crime, Drink is simply an associate evil along with these other evils, all being products of a common depravity. The relation is concomitant, not causal. This was practically the view held by Dugdale in his remarkable little book, *The Jukes* (1877), p. 39.

The problem is, indeed, complex and the interrelations are often so intricate that it is difficult to decide which is cause and which is effect or whether all are related consequences. Sometimes it looks as though a man drinks, because he is lazy, or sensual, or criminal. Again, it is clear that a man is indolent, commits crime, and gives himself to lust solely because he drinks

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liquor. The more careful researches of recent years, however, throw much light upon this subject, and, on the whole the facts tend to center responsibility largely upon Drink:

(1) While a man may today seem to drink because sensual or criminal, nevertheless if we go to his ancestry we soon find that it was the use of liquor which imposed a degenerate inheritance upon him. So that, in reality, the indictment against alcohol stands. Associated Charity workers usually report a smaller percentage of cases due to Drink, than many other authorities, because they look chiefly at the obvious causes of want. But back of the apparent cause often lies the influence of the saloon.

(2) The fact that alcohol inhibits or paralyzes the higher faculties and functions, leaving the animal impulses inflamed and unchecked, clearly shows that it is the real cause in a majority of cases of sensuality and criminality. We do not have to take the victim's word for it: the truth is obvious. The direct psychological and physiological effect of Drink is to prepare the way for vice and crime.

(3) The institution in which drinking is carried on, the saloon, is mightily productive of all other evils. Degeneracy is here *institutionalized*. Here center the waste of wages, the low associations, the animal impulses, the injury to efficiency, the menace to health, which combine to produce pauperism, vice and crime. If it were not for Drink, there would be no such injurious institution as the saloon.

(4) Where it may not actually cause, Drink does aggravate and intensify many other evils. It may not directly give a man pneumonia, but having it, his Drink Habit makes him sicker and prevents his recovery. It may not be wholly responsible for a man's

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poverty, but it makes it impossible for him to shake off ruinous want. A sober man may commit a crime and only brace himself with liquor to do it, but thousands commit crimes simply because intoxicated.

The problem of human want is evidently complex, as has been stated, but the claim recently made by some writers, that intemperance is largely due to poverty, is, in the main, not only erroneous, but exceedingly harmful to the cause of temperance, and also detrimental to the best interests of mankind. These students of social conditions have made a diagnosis that is not only superficial, but injurious. They assert that most people drink chiefly because they are poor: they are not poor simply because they drink. They point to the human wrecks in the saloon, and tell us that these persons are there to drown their miseries in the cup. They also tell us that the family in wretched hovel or squalid tenement is in distress, not primarily through intemperance, but because the parents have been driven to liquor by their poverty.

A Common
Mistake

These writers have mistaken the late and incidental condition of these lives for the real cause, which lies farther back and is radically different. It is, indeed, often true that later on in life people resort to Drink to drown their misery: at this late stage they do drink because poor. But this is not the whole story, nor is it the important part of the story. When we go back to early life, when we touch the formative period and the determining factor, we find that the young man did not begin to drink because poor. He first drank because it was the custom, because he enjoyed the companionship and the exhilaration,—perhaps to gratify an appetite, though this probably plays a smaller part than is generally supposed. Probably ninety-nine in every

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hundred of those who become drunkards start the habit without any reference whatever to financial conditions. It is only late in life, when want has overtaken them, that they drink because they are poor.

The appeal to life at this point is decisive. If any one will visit the places where young men congregate to drink liquor, he will realize at once the obvious fact that practically none of these persons are there because poor. They are not even there simply because drinking is the cheapest form of amusement. The time will come when some of them will continue to drink because in want; but even in such cases the poverty is only the incidental factor, and at this stage more the result than the real cause. A person with wide acquaintance among the poor and intemperate would have to search a long time to find an individual who began to drink solely because destitute. There are such, but they are very rare. On the other hand, those who are poor, because they drink, crowd upon us at every corner. Again, let any one investigate the history of the score of drunkards whom he may know. Probably not in a single case did poverty have anything to do with the beginning of the habit. Still, again, how many cases have any of us known where loss of fortune has driven men to intemperance? Very few, indeed. But we do know very many instances where too much money has made young men drunkards, who, long afterward, probably drank because poor, although their poverty really came as a direct result of using liquor.

A distinguished physician who for forty years has studied several thousands of cases of inebriety, one of the pioneers in the treatment of inebriety as a disease, informs me that superficial observation has led to the view here controverted. The fact is, according to his

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wide experience, that the social "derelict," who apparently drinks because poor, and of whom it is commonly said that he began to drink when he lost his position or property, is, as a rule, one who has been secretly drinking for a long time. He had been a quiet tippler for years, concealing the fact from his friends, perhaps even from his family. What misfortune did was not so much to drive him to drink as to cause him to drop the mask and indulge openly and more frequently. In the time of discouragement the man became an open drinker, but he began the habit long before. And those secret indulgences were largely the real cause of his downfall. It is the opinion of this eminent doctor that men of life-long sobriety seldom resort to Drink when misfortune overtakes them.

Those social scientists, whose views on this subject are here opposed, stop short with the wreckage late in life, but they fail to go back to the real cause: their diagnosis is false and harmful. The drunken parents do today send out for liquor to drown the woes of poverty. Speaking superficially, you may say that they drink because they are poor. But, when we go into the life history and look back far enough and penetrate deep enough, what we really find is this: Originally it was not poverty that led them to the Drink Habit, but it was long-continued intemperance that has brought them to this sad condition. The score of workmen lining the bar of the obscure saloon are not there because poor, not because they have no other enjoyments in life: many others who are poorer and who have fewer pleasures are not there. A determining factor, largely influential in causing their presence there, is the ancient superstition that liquor is a life-giver,—a superstition which science has shown to be utterly false. While it is not true that poverty of

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things is the chief source of intemperance, it is true that "poverty of life" largely causes the Drink Habit.

A few months ago a notable Conference was held in London at which the subject of Inebriety and Destitution was dicussed by some of the most eminent specialists in Great Britain. These words from the address of one of the speakers touch this very matter very forcibly. He said in part:

"By his daily drinking the workman maintains the conditions which make for destitution. He is mainly responsible for his children being underfed and under-clothed; for their premature employment; frequently for their mother having to work also; and certainly for the environment which produces the low physique and the liability to chronic disease which makes the medical profession declare that alcoholism and tuberculosis should be concurrently combated. The elimination of alcohol would stop the machinery of degeneration and break down the continuity of social conditions, which otherwise, through a process of action and reaction, must perpetuate the inebriety, the mental and physical disabilities, the destitution, the prevention of which is the intention of this Conference."

Testimony of Charles Booth The Rt. Hon. Charles Booth (than whom there has been no greater authority on this subject in the world), who, in the earlier volumes of his monumental work on "The Labor and Life of the People," was inclined to reduce the proportion of the poverty of London due to Drink, in his final volume, after reviewing a great mass of evidence, wrote this conclusion: "The great part played by Drink in the genesis of poverty cannot be denied." Again, in his work on "Pauperism," he made this statement: "Drink does not stand as *apparent* chief cause in as many cases as sickness or old age, but, if it were not for Drink, sickness and old age could be better met. Drink must, therefore, be accounted the

most prolific of all causes." These surely are very weighty words.

This important statement by Mr. Booth has been garbled and perverted by representatives of the Liquor Interests, unfortunately a common practice among them. A liquor apologist in a Hull (England) newspaper not long ago, quoted this statement in part, stopping with the words "old age," cutting off the remaining words and so completely falsifying the conclusion of Mr. Booth. This procedure is characteristic of the representatives of the Liquor Trade. Some two years ago the Brewers-Union, of Germany caused to be widely printed in German papers an extract from Prof. von Gruber which *seemed* to affirm the food value of beer, whereas in fact, in other parts of his address, he admitted this only in theory, calling alcoholic drinks a narcotic poison and a detestable food! At the recent International Hygienic Exhibition in Dresden, the Brewers placed bulletins in their pavilion containing false statistics respecting the health and food values of beer. The directors acknowledged that these were misleading, but they concluded that they had no legal right to remove them. However, they posted near them statements contradicting them and giving the real facts. These are only a few mild illustrations of the reprehensible tactics which the friends of temperance have to meet.

Frances Willard
Misrepresented

Certain parties have for some years circulated the following paragraph, as an authentic confession of Frances E. Willard: "I have said over and over again that poverty was caused by intemperance: Now I say, after twenty years of study and observation, that intemperance is caused by poverty." Socialists have made frequent use of this statement in order to support their

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theory that the causes of misery are economic rather than ethical, while the liquor advocates have appealed to it to combat the charge that Drink is chiefly responsible for destitution.

But did Miss Willard ever use the above language? The answer is positive and emphatic that these words misrepresent her views.

The truth is as follows: In an address in London, in 1895, she called attention to the obvious fact that poverty does lead some persons to drink, and she intimated that probably temperance reformers had not sufficiently appreciated this phase of the complex social problem. Her language was misunderstood, and it was soon widely reported that she had abandoned her former position (that Drink causes poverty) and that she had come to hold the opposite view, expressed in the above statement, that poverty causes intemperance. This misleading report greatly annoyed her, and in a speech at Baltimore, the following fall, she took occasion to make this correction:—

“Much criticism has been expended upon me for declaring in my third biennial address before the World’s Woman’s Christian Temperance Union in June last, that as temperance people we had been in error in not recognizing the relation of poverty to intemperance, and because I stated that, while from the first I have maintained that intemperance causes poverty, I was now ready not only to reiterate that cardinal doctrine, but to add that poverty causes intemperance. . . . I did not say that poverty caused intemperance in the same degree that intemperance causes poverty, nor do I think it does.”

These sentences show clearly that the statement attributed to her radically misrepresented her real conviction. That statement implies a complete change of opinion and the surrender of her early view (that Drink causes poverty), while it presents her as holding

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that practically all intemperance is caused by poverty. What she did assert was a proposition entirely different: that she had come to realize that poverty is productive of some intemperance, but that Drink produces destitution to a much larger extent,—a sane and scientific conclusion.

As has been stated, it is undoubtedly true that many a workman does leave his wretched home and go to the saloon to drown his misery in Drink. *Apparently*, he drinks because poor. But what is generally the real situation? (1) He *began* to drink long ago, *before* he was so poor. (2) He inhabits that miserable hovel now *because* he spends so much money on liquor. (3) The Drink Habit cuts off at both ends: it wastes his wages which, if saved, would pay for a good house, and it also lessens his wages by decreasing his industrial capacity.

In view of the fact that there are some 2,000,000 laborers in Great Britain who spend annually, out of small wages, over \$100 apiece on liquor (\$200,000,000.00 in all!) it is folly to try to belittle the influence of Drink as the chief cause of poverty. When some of these men become "derelicts," they may drink to drown their misery, but in few cases did they originally begin to drink because poor.

How the
Error
Harms

The erroneous explanation of the "drink-problem," which some social scientists at present advocate, has injured the temperance cause in various ways, but chiefly in two respects:—

I. Like the erroneous diagnosis of any disease, it misrepresents the real situation and leads people to resort to the wrong remedies. These social philosophers see nothing to do, in order to remove the evils of Drink, but to reorganize the economic groundwork of modern

WHERE DRINK DOES ITS WORST AMONG INSURED MEN

DEATHS DUE TO ALCOHOLISM IN EACH 100 DEATHS

Bartenders 6.7

Saloon-keepers 4.4

Glass-workers, Plumbers, Masons, 1.9

Printers 1.6

Cigar Makers 1.5

Average 20 Occupations 1.5

Statistics from 103,434 deaths of men policyholders of Prudential Insurance Company (U. S.) in 1907-1910. Alcoholism carried off 1,522 policyholders of this one company, 1907-1910.

ALCOHOL-CAUSED DEATH IS PREVENTABLE DEATH

Exhibit of Prudential Insurance Company
Intern. Cong. on Hygiene, 1912.

Diagram prepared by Scientific Temperance Federation, Boston, Mass.

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society. They hold that the case is wholly industrial, while in fact it is chiefly moral and spiritual. Such a view, moreover, stands in the way of that educational campaign which seeks to make scientific truth the rule and motive of every life, emphasizing the importance of total abstinence, which these sociologists are often inclined to ignore.

II. This diagnosis tends to make people tolerant of the saloon and complacent toward the liquor trade. It blurs the vision so that the gigantic evils of Drink are not clearly seen or fully appreciated, while it dulls the edge of the consciences of good people, so that the corrupting power of brewers and distillers as exerted on legislation and through the press, is not keenly felt or courageously resisted. Its advocates, as a rule, show lamentable indifference to aggressive temperance action, neither helping to make restrictive laws nor aiding the enforcement of such laws when enacted. Therefore, it becomes the duty of all the friends of temperance reform to do all they can to make clear the fallacy and folly of the theory of the relation of Drink and poverty unfortunately put forth by some teachers of social science, even in high places.

Probably the most notable utterance on this subject at the London Conference on "Destitution" (to which allusion has already been made) was that by the Rt. Hon. Sir Vezey Strong, who was recently Lord Mayor of London. These words from his notable address are especially worthy of attention:

True
Attitude

"Alcohol is therefore a most important factor in destitution, because it affects so many other contributing factors. . . . It is therefore obvious that alcohol is in itself a hindrance to a proper appreciation and to the effective study of its relationship to the problem of destitution; and it is important that those of us who are

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interested in changing the social conditions which cause degeneracy and produce destitution should eliminate from our minds the bias of alcohol."

These are wise words. No man has a right to discuss this great problem, and its numerous and important relations, until he has completely freed himself from the bias incident to the use of liquor. The only man capable of approaching the problem in a truly scientific spirit is the total abstainer. The slave of alcohol may not feel its evil power, but one must be free from its deceptive spell to pass scientific judgment upon its destruction of human life.

It is interesting to recall that Mr. Strong has practiced what he here preached. Many years ago, when a young man and a moderate drinker, he resolved to abstain for a time before hearing a temperance lecture by Dr. Benjamin Ward Richardson, in order that he might be in a proper condition to appreciate it! And this experience made him a total abstainer! When brewers and distillers, in a highly moral tone, tell us what ought to be done to promote temperance, the friends of humanity may well indulge in suspicion: The mockery of greed is self-evident. Also, when so-called "moderate drinkers" attempt to defend their habits and applaud the benefits of Drink, the lovers of mankind are justified in holding that users of what uniformly deceives cannot give evidence of any value, and their judgment is perverted by self-interest. Only the man free from the Drink Superstition can fully understand the evils of intemperance or successfully lead in the victorious warfare against them.

Mr. Gladstone, replying to a deputation of brewers, said:—"Gentlemen, you need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. Besides, with a sober population, not wasting their earnings, I shall know where to obtain the revenue."

"If the money spent for intoxicating liquor had been spent for bread and clothing, it would have employed about seven times as many workers [as are engaged in the liquor business]. What becomes of the argument that there will be a labor panic, if the liquor industry is destroyed?" Charles Stelzle. Recently Superintendent Bureau of Social Service, Presbyterian Church.

"If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits she will be the gainer a thousandfold in the health, wealth and happiness of her people." The Supreme Court of the United States.

"Whoever first brewed beer has prepared a pest for Germany. I have prayed to God that he would destroy the whole brewing industry. I have often pronounced a curse on the brewer. All Germany could live on the barley that is spoiled and turned into a curse by the brewer." Martin Luther, in his *Table Talk*.

"From the point of view of social economics, the expenditure of capital and labour on the production of alcoholic drinks is uneconomic. It actually represents the expenditure of capital and labour upon the production of a commodity which is distinctly opposed to the existence of well-being, and which reduces the productivity of other capital and labour by reducing the efficiency of labour." John Longdon, Oxford University Diploma in Economics.

"When intoxicants have been made, sold and consumed, there is nothing to show for the expenditure except a certain crop of trouble, poverty, crime, and disease. It is more than sheer waste. It would have been better for everybody concerned if all the money had been expended in digging holes and filling them up again." Sir Thomas P. Whittaker, M. P. *Cassell's Magazine*, May, 1910.

Employers Who Prefer Non-Alcoholized Workmen

From the Report by the U. S. DEPARTMENT OF LABOR of an investigation authorized by Congress, 1897.

-  Represent employers who *do* consider an applicant's drinking habits.
-  Represent employers who do *not* consider an applicant's drinking habits.

77% of All Establishments Reporting

56.5 % of Mines and Quarries

72% of Agriculturists

79% of Manufacturers

88% of Trades

98% of Transportation

CHAPTER IV

A BUSINESS PROPOSITION

The editors of the journals representing the Liquor Interests are constantly predicting that a dire calamity would befall the business of the country if breweries, distilleries, and saloons were closed by drastic laws. This is the same old cry with which the paganism of the ancient world opposed Christianity. These modern interests represent Demetrius the silversmith, and Alexander the coppersmith, who did Paul "much evil," because he interfered with their trade in shrines and images. And we should put them where he put his enemies: "Where they may learn not to blaspheme!" To injure the sons of God, created in the image of God, simply for worldly greed, is to sin most grievously against both God and man.

The old pagans complained of the Christian missionaries: "You upset the business of the world. The farmers who raise cattle for the temple sacrifices will not be able to sell their stock. Wine growers and bird raisers will have no trade, for libation will cease and augurs will disappear. Silversmiths and copper-smiths will become bankrupt. Artists and artisans will be idle, because there will be no temples to build or altars to decorate. You must be put out of the way, because you destroy property, and drive men out of employment!" There is not an argument now used by liquor men against temperance but was madly urged against the Christian Church in its early days.

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No Economic
Harm from
Banishing
Drink

But no such calamity happened then, and no such calamity will happen now. It is evermore true, that to destroy what destroys men helps to establish the Republic of God. In the old time, when cattle ceased to be used for sacrifices, the people had more meat to eat. So now, the money saved from Drink, will enable people to buy more bread and clothes; and to produce these will employ many more men than now work in making and selling liquors. For every man leaving the closed brewery ten doors of honorable opportunity to labor will open. As Abraham Lincoln long ago said: "Even the dram maker and the dram seller will have glided into other occupations so gradually as never to have felt the shock of change."

The vineyards now devoted to wine-making could readily be turned to the production of "grape juice"—an innocent drink, now fast growing in favor, while distilleries and breweries could, as Dr. T. D. Crothers has suggested, easily turn to making crude alcohol for industrial purposes, producing enough to do much of the world's work instead of destroying human life, and in such a change no capital would be destroyed and no laborer discharged!

Attention may well be called here to two facts: (1) The same result, so far as the liquor business is concerned, would follow, if all men should become total abstainers. This would close the saloons the same as drastic laws. Now, it is universally admitted that drunkenness is a curse, that the expenditure of so much money on liquor is an immense evil, and that stopping the Drink Habit would be an untold blessing for the race. Obviously, it is absurd to hold that closing saloons by total abstinence is a good thing, while closing them by drastic laws would be an evil thing.

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The effect on business in general would be the same. And if good in one case, it could not be bad in the other.

(2) There must be something wrong with a business, when those engaged in it are ashamed of what they themselves produce. Every other business takes pride in what it makes: All mills and factories send their finished products to exhibitions all over the world. Brewers and distillers may proudly exhibit their liquors, but not their finished products as sent forth from the saloon. No town advertises its large number of dram shops and no employer seeking workmen asks for those who drink! It is a notable fact that at several conventions of liquor men, recently held in our country (and the liquor press often make the same plea), appeals were made urging those in the business to see to it that intoxicated persons be carefully kept out of sight of the public, just as much as possible! It was said: "A man the worse for liquor is a very poor advertisement of our trade!" Surely, no doubt about that! But he is only the common and finished product of the business. In no other calling are men ashamed of what they make. Certainly, the abolition of a business so abnormal and ruinous to the best in human life, could not possibly harm the legitimate business interests of our land.

**Economic
Fallacies**

An apologist for the Liquor Trade recently raised this very question in a college magazine, respecting the injury which would be inflicted upon general business by closing the saloons, and in reply to the question, What would it mean to stop the making and selling of liquor?—he said: "It means that the annual investments of the brewers and distillers of \$359,951,097.00 to produce and put upon

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the market their goods are no longer to be made. The farmer who grows the barley, rye, corn, and other grains used in the processes will be hurt annually more than \$108,000,000.00 worth. A sum of more than \$52,000,000.00 no longer will be put into the labor that produces the beer, liquors and the like. A mere trifle of \$10,000,000.00 for coal will not be expended when the chimneys of the breweries and distilleries are cold." In addition, it is often asserted that this business employs more than a million men who would be made tramps, if saloons were closed.

All similar statements are full of obvious exaggeration. In England, it is frequently asserted that 2,000,000 persons depend upon "The Trade" for a living. But it has easily been shown that this figure is three or four times too large. The figures for England may be found in "The Economic Aspect of the Drink Question," by Henry G. Chancellor, M. P., 1911. However, it is not necessary to quibble over the size of these figures. We may accept the extreme statements and ask: What follows?

Less Whisky More Food for the People	The grains used by the manufacturers of liquors in our land amount to only three per cent. of our annual crop! If that use should cease, no farmer would feel it. Moreover, this grain would be bought for food to make sound bodies rather than used as at present to produce what unmakes American manhood.
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Mr. Charles Stelzle has made a very careful summary which may well be quoted here. He is a very competent writer, who sees things from the point of view of the common laborer. He says:

"Upon a conservative basis we may safely say that the annual drink bill in America is \$1,800,000,000.00; that is to say, this is the

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amount which is spent at the retail price for intoxicating liquor. The amount spent per annum by the consumer for bread and clothing is about the same. Suppose that the money now spent for liquor should be spent for bread and clothing. What would be the effect upon labor? The statistics of manufacturers for 1911 give the following figures with reference to each of these groups of industries as they are related to the number of workers employed, wages paid and the cost of raw material used: Wage earners employed—in the liquor industry, 62,920; bread and clothing, 493,655. Wages paid—intoxicating liquor, \$139,999,000.00, bread and clothing, \$744,337,000.00. It is at once apparent that if the \$1,800,000,000.00 now spent for liquor were to be spent for bread and clothing it would give employment to nearly eight times as many workers, who would collectively receive five and a half times as much in wages."

High Death
Rate in the
Liquor Trade

There is a point of great importance in this connection which is seldom mentioned: the mortality of those engaged in "The Trade." Careful investigations in England, France, Germany, and America show that the death rate of the men who sell liquors is from 50 to 300 per cent. greater than that of average workmen: so great is it that almost none ever reach old age! Now, if we grant that there are 500,000 so engaged in our nation, the annual loss of life among them, in excess of the average mortality, would be, at a very low estimate, probably about 5,000 persons. That is, some 5,000 lives are subtracted from our population annually, because these men are engaged in selling liquor! Here alone is a financial loss (counting an individual as an industrial asset worth \$5,000.00) of \$25,000,000.00, to say nothing of the great expense caused by the increased sickness so produced. So high is the death rate that insurance companies in general will not insure the lives of men engaged in selling liquor. Brewers and others are charged \$5.00 per thousand extra (See

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“Effect of Total Abstinence on the Death Rate.”
By Joel G. Van Cise: Actuary for “Equitable Life”).

Here is certainly a powerful appeal to human sympathy: If we have any proper regard for these poor fellows, we ought, for their sake, to rescue these 500,000 men from an employment where the death rate is so excessively high: the highest among ordinary human occupations. The pity of it! Thousands dying every year simply because they serve the public with liquors, which do the drinkers themselves nothing but evil! If such a great slaughter occurred anywhere else, in any line of factories employing 500,000 men, how soon something would be done about it!

Industrial Efficiency Lowered by Drink	It has also been clearly and repeatedly proved by industrial experiments, laboratory tests, and athletic contests, that liquor lowers the industrial efficiency of those who use it. Prof. Gustav Aschaffenburg has shown by careful experiments with four printers that in typesetting the loss occasioned by Drink was about <i>ten</i> per cent. That is, that 10 abstainers, as a rule, could do as much as 11 drinkers, all other conditions being the same. The tests made by Dr. E. A. Parkes with different gangs of soldiers, under conditions similar in all other respects, the one drinkers and the other abstainers, showed the same results. In many athletic contests, notably the Sixty-two Mile Walking Match at Kiel in 1908, the superior endurance of abstainers was forcibly demonstrated. Although they numbered less than one-third of the contestants (24 to 59), they won about two-thirds of the prizes—the 1", 2", 3", 4", 8", and 9" of the ten!
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The achievements of leading swimmers and cricketers make plain the same fact. The finest batsman of recent years is acknowledge to be Prince Ranjitsinhji

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of India and next to him come C. B. Fry, T. Hayward, and J. T. Tyldesley: all total abstainers. The winner of "the swim through London" in 1907, was J. A. Jarvis, a total abstainer, who stated that he won over his chief competitor, largely because friends gave his opponent "a nip of whisky." Jack Hatfield of England is today the fastest all-round swimmer in the world. He is not only a total abstainer but the son of abstainers. The records of athletics of all kinds are today full of similar cases, especially in football and baseball. We may well add here the testimony of a leading American authority in this general department, Prof. Irving Fisher (Yale University), who states: "That alcohol increases fatigue [instead of adding strength or skill] is now commonly recognized by athletes."

Dr. John J. Abel, of Johns Hopkins University, than whom there is not a higher authority in the world, makes the following statement:

"Both science and the experience of life have exploded the pernicious theory that alcohol gives any permanent increase of muscular power. The disappearance of this universal error will greatly reduce the consumption of alcohol among laboring men. It is well understood by all who control armies or large bodies of men engaged in physical labor that alcohol and effective work are incompatible." "Physiological Aspects of the Liquor Problem." Vol. II, p. 165. 1903.

Testimony
of English
and French
Military
Authorities

At this point it is well to present the testimony of Sir Frederick Treves, Bart., M. D., who was physician to the late King Edward. His words refer to the campaign in South Africa: "As a work producer alcohol is exceedingly extravagant, and like other extravagant measures, it is apt to lead to a physical bankruptcy. It is well known that troops

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cannot march on alcohol. I was with the relief column that moved on to Ladysmith. It was an extremely trying time, apart from the heat of the weather. In that column of some 30,000 men, the first who dropped out were not the tall men, or the short men, or the big men, or the little men—but the drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs.” An eminent American scientist, Dr. Henry S. Williams, after a wide survey of this whole field from the vantage ground of the latest scientific researches, arrives at this conclusion: “I am bound to believe, in the light of what science has revealed . . . that you are unequivocally decreasing your capacity for work in any field (if you take alcohol habitually, in any quantity whatsoever), be it physical, intellectual, or artistic.” (Alcohol; How it Affects the Individual, the Community and the Race; p. 50. 1909.)

The military authorities in France also state that the loss which Drink causes to the recruiting of the army every year amounts to a whole army corps! In other words, this vast company of young men in that nation are found to be so stunted or enfeebled by liquor (personal or parental use), that the authorities have every year to excuse that number from military service. How many are incapacitated for the best industrial service no one can tell, but certainly a great multitude. Such facts show how vitally the Drink Problem is bound up with questions of national progress and prosperity.

The Testimony
of Employers
on the
Industrial
Harm by
Drink

The evidence on this point is too voluminous to be given here, but a few more facts may well be stated briefly. The Rt. Hon. D. Lloyd-George, M. P., speaking at Manchester, Eng., Oct. 15, 1907, said: “It is found from enquiries amongst employers

Alcoholism and Degeneracy

Investigation made by Prof. Demme, Bern 1878-1889.

Descendants in 10 Very Temperate Families

61 Children

- 5—Died in Infancy
- 2—St. Vitus Dance
- 2—Backward—Not Idiotic
- 2—Deformed

50 Normal

Defective Children 18%
Normal Children 82%

Descendants in 10 Intemperate Families

57 Children

- 25—Died in Infancy
- 1—St. Vitus Dance—Idiotic
- 6—Idiotic
- 5—Deformed
- 5—Dwarfed
- 5—Epileptic

10 Normal

Defective Children 82.5%
Normal Children 17.5%

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that on Monday morning from 5 to 75 per cent. of the people do not turn up owing to Drink, and when they do come back they have muddy intellects and impaired vitality."

Hon. J. Frank Hanly, formerly governor of Indiana, asked a wealthy factory owner who was endeavoring to close the saloon opposite his factory, "Why is it that you are trying to close this place now, when a year ago you were fighting me for trying to enforce Sunday closing?" "Governor," the man replied, "it's not a moral standard with me at all; it's economic. My men are worth 50 per cent. more to me on Monday morning if that saloon is closed over Sunday."

Mr. H. Dillon Gouge, public actuary of South Australia, found that the average weeks of sickness in three societies of abstainers was 1,248, while in three societies of men using liquor, the average weeks of sickness, and therefore absence from work, was 2,319! That is, the abstainers lost only about half as many days' labor. Consider, for a moment, how vast this economic loss is when the millions of drinking workmen in our country are counted.

In an address in New York City in 1883, the eminent English physiologist, Dr. Wm. B. Carpenter, told the story of a vessel, which in going from Australia to England, sprang a leak, soon after leaving Sydney. At first, the captain gave his men the usual allowance of grog. But soon the water began to gain on them and their strength began to fail. Then he stopped the grog, giving the men cocoa and sugar instead. Conditions at once improved and when he reached port, the crew was in fair condition in spite of the long and severe work at the pumps.

In view of these facts, it is, therefore, no wonder that the eminent Belgian statesman, Hon. Jules Lejeune,

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should assert at the Seventh International Congress on Alcoholism: "You will never solve the social question until you have vanquished alcoholism. Because of it all reforms are doomed beforehand to sterility."

What, then, is the bearing of these facts upon the claim that the stopping of the making and selling of liquors would ruin the business of the country? It is obvious and impressive. Calculating twenty regular drinkers from the laboring classes for each of our 250,000 dram shops, we have 5,000,000 workmen in our land whose efficiency is lessened some 10 per cent. on that account. In other words, this means an annual industrial loss to our nation of 500,000 laborers! That is to say, if these workmen were to turn abstainers and so close the saloons, this action on their part, would practically add to the industrial efficiency of our land as much as the labor of 500,000 men, plus an equal number now engaged in the Liquor Trade, who being added to productive industry would make a total gain of a million men! To say nothing of the millions of dollars which would thereby be turned from worse than waste to useful channels of trade. In the face of these facts, to talk longer about the ruin of business from closing the saloons is both fallacy and foolishness.

Enormous
Unproductive
Labor

This matter may be put in another way. To spend some \$400,000,000.00 to dig the Panama Canal is good business, because it will facilitate the commerce of the world.

But suppose our nation should take \$1,800,000,000.00 (four times the cost of that canal)—the money annually spent for Drink among us,—and dig the coming year a long ditch, somewhere in the Rocky Mountains, that would have no use whatever for agriculture or traffic:

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that would indeed be a gigantic waste; and it would not take many such enterprises to bankrupt the country. But the waste on liquor is, in many respects, far more than this. The vast sum spent in saloons puts thousands into the ditches of crime, disease, insanity and poverty: not only taking them away from the industrial resources of the nation, but making it necessary to detail thousands of policemen, nurses, guards, caretakers, doctors, officials (taking them from useful employments), in order to protect society from the products of the saloon or to help them in their misery. At the ninth New York State Conference of Charities at Elmira (1908), Dr. Frederick Peterson, Columbia University, asserted that the actual loss every year to the state from alcoholic insanity was \$2,400,000.00, and for the United States, it would be over \$12,000,000.00.

The making and selling of liquors is as *unproductive labor* as the digging of such a ditch would be, and, in addition, it fills the ditch with a stream of misery! The drinking of liquors is *unproductive consumption*, because it consumes the manhood and the muscle of the race. Can any one look for a moment upon these startling facts and doubt that the making and selling and drinking of liquors is destructive to every legitimate business interest of the land? Nothing else costs so much to make as a drunkard; nothing else costs so much to keep as the degenerates produced by liquor. An eminent physician of Munich, after careful investigation, concluded that the cost to the city of 42 Chronic Drinkers was \$26,000.00 a year: In beer-drinking Munich! That is the way beer solves the Drink Problem! Nothing else destroys so much as drinking; the maker of nothing else is ashamed of what he produces, but the saloon keeper!

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Influence of
Drink on
Insurance

Take the matter of insurance. The Drink Bill of the British Isles is about \$800,000,000.00. The amount there paid for all kinds of insurance is about \$350,000,000.00. What is worse than wasted on liquor would enable the people to add more than double the amount of insurance now being carried. But more than this: Many British companies now give total abstainers certain advantages which mean a practical reduction in annual premiums of from 10 to 20 per cent. In other words, if there were no dram shops in the land, and all were abstainers, the people of that nation could save on their insurance premiums every year at least \$20,000,000.00! Only an approximate estimate can be made for the United States, but it is a fair statement that if all policies in our nation were upon a total abstinence basis, the insurance now being carried by our people would cost \$50,000,000.00 less a year than at present! In estimating what might be saved, on the basis of abstinence, in his interesting article on this subject in the *Popular Science Monthly* for April, 1913, Dr. Eugene L. Fisk, Medical Director of the "Postal Life," refers to the saving of over \$5,000,000.00, but this, he says, is reckoned on only 10 per cent. of the policies carried by ordinary life companies. By taking the whole number and adding the fraternal insurance, the above estimate seems reasonable. This saving on life insurance alone would be one quarter what the Liquor Trade now pays annually to our nation in revenues. And this, as already pointed out, would be only a fraction of the real advantage.

The Saloons
and Taxes

From such facts as these, it is it surely very clear that the Liquor Trade is the one great menace to the best business interests of the land. We are frequently told that shutting the

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saloons would seriously cripple the government. But if there were fewer saloons the state would need less income. In scores of counties where there are no saloons, jails and poor-houses have few or no inmates, while courts and officers of the law have little to do. Who would pay the taxes? If the hundreds of thousands now in penal, reformatory, and charitable institutions, ruined by Drink, were in normal conditions of life, they alone could carry the whole burden which the Trade now bears and besides be infinitely happier and also make others happier.

A trustworthy English authority has reached the conclusion, after a careful survey of the whole matter, that the annual cost and loss through Drink in Great Britain and Ireland is \$1,700,000,000.00. The sum paid as revenue, \$180,000,000.00, is only a little more than one tenth the financial loss it causes, to say nothing of the immense losses of a moral nature. (See Newton, Our National Drink Bill, p. 142. 1909.) That is, the government practically takes a dollar from "The Trade" and puts it in one pocket, and at the same time takes *nine* dollars out of another pocket and throws it away. To stop that would surely be good business.

A man who saws wood contributes more to the industrial resources of the land than a hundred men who pour out beer and whisky. For every dollar that the city or nation receives in revenue from liquor, five dollars of someone's money are worse than wasted; and for every barrel of beer or whisky consumed, the industrial efficiency of ten men is thereby seriously lessened. Such a policy is not only wasteful, but harmful.

One other illustration may serve to make this matter clear. Suppose the sum annually wasted on Drink by our people, \$1,800,000,000.00, should be spent in mak-

**A Billion
Dollars
Wasted**

SHALL I DRINK?

ing good Macadamized roads across the country. It would cost on an average, for a long line of such road, about \$40,000.00 a mile, an exceedingly liberal estimate. To build a cross-continental highway from ocean to ocean, would cost, therefore, about \$120,000,000.00. Five such trans-continental highways would cost \$600,000,000.00,—only a third of our Drink Bill! This could be done each year and then have \$1,200,000,000.00 left to build turnpikes north and south. On the same basis of cost, one such road could be built annually with this sum every twenty miles westward to the Mississippi River, reaching from the Canadian line to tidewater! How such highways would bless our country! Reducing the cost of marketing goods and produce and so bringing down the cost of living; multiplying the facilities of human life in many ways and making agriculture more profitable and enjoyable; and adding also many valuable elements to the content and progress of civilization. To close saloons and use the 500,000 men so liberated in road building, would also be an economic gain of vast proportion. The lessening of accidents, diseases, and crimes, and general disorders, that would follow, would turn many a wilderness into a blooming garden. The vision of the prophet would surely be fulfilled: "Make straight in the desert a highway for our God!"

How the
Trade Works
in the Average
License
Country
Village

Let us see how the Liquor Trade works out as a business proposition in a small village of 3,000 people (counting the tributary country folk), with four saloons. As the average per capita expenditure for Drink in the United States is over \$20.00 a year, on that basis, this village would spend \$60,000.00 annually for liquor. But, to be conservative, we will cut this in two and make it \$30,000.00.

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That sum, very large for so small a community, we may set down as the charge against the saloons. The business gains from them are as follows: for licenses, \$1,000.00 (\$250.00 being the average village fee); for rent (the keepers living above their barrooms), \$2,500.00; for household expenses of four families, \$4,000.00 (a very high estimate), making \$7,500.00, the amount of money which the business spends in the town, a very liberal calculation. That is, for every *four* dollars paid over the bar, only *one* comes back to the financial interests of the community! An outgo of four dollars and an income of one dollar: Surely, not much profit in that to any one but the liquor men!

Or, to put the matter in another way: For every four dollars that goes into any one of those saloons, three dollars never comes out again to do business in that town: the grocer on one side loses a dollar's trade, the market on the other side loses a dollar's trade, and the merchant across the street also loses a dollar's trade. And this keeps on for every hour throughout the year! These words from President David Starr Jordan, of Leland Stanford University, are surely words of wisdom: "There is no possible question that business prosperity rises in any town as the saloon disappears."

But there are other financial charges against the saloons, to say nothing of tears and heartaches. Consider a few of these: a dozen cases of sickness annually, due to excessive drinking, causing large expenses; a death from consumption caused by drinking; a divorce with cost of court expenses brought about by repeated intoxication; a dozen families thrown upon the public or private charity of the town by drunken fathers; a thousand days of labor lost because workmen went on sprees (a loss of \$2,000.00 a year at least); one "drunk"

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arrested every week, adding to police and court expenses; a half dozen crimes committed for which liquor is largely or wholly responsible, entailing heavy expenses upon taxpayers for prosecution and upon friends to defend the accused,— and these are only some of the more obvious financial losses. Much more than enough to wipe out the \$7,500.00 put to the credit of the saloons, leaving the \$30,000.00 paid over their bars as a dead loss!

On the other hand, let us see what
 How Money Spent for Drink Might be Better Used could be done annually for the community with the \$30,000.00 worse than wasted:

For a free village library.....	\$8,000.00
For a free district nurse.....	1,500.00
For a course of free lectures.....	500.00
For building a mile of good country road.....	5,000.00
For keeping six young men and women in college.....	6,000.00
For a free industrial night school for girls and boys.....	2,000.00
For a village band giving free concerts.....	2,000.00
For a boys' club and summer camp.....	2,000.00
For a Day Nursery.....	2,000.00
For Athletic field and sports.....	1,000.00
	\$30,000.00

All this will read to some people like a fairy tale. But it is the statement of what could be done to bless any village with the money actually spent for Drink in many a small place. Without taking any account of community pleasure and wholesome enjoyment, which these enterprises, just named, would bring to the people, with no thought of the moral and intellectual betterment which would be brought about by them, it is evident that, by the different expenditure of that sum of \$30,000.00 business advantages of great value would

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accrue to such a village. The financial gains alone would be many fold greater than from the trade (less than \$8,000.00) created by the four saloons; which, simply as a business proposition, are left with no credit to their name, while we must charge them with a heavy loss inflicted upon the markets and morals of the town.

How	shall vote to keep the saloons in order to
Business is	help business!" Is that the teaching of the
Promoted by	Ten Commandments and the Golden Rule?
the Liquor	Is that the Master's "royal law of love?"
Trade!	

Can any Christian look upon the Cross of Christ, and so forget its supreme lesson of self-sacrifice that he becomes willing to put greed above the good of humanity? Can any intelligent American citizen consider even the business facts, as just described, and so completely renounce all respect for the truth of things as to support a policy, as idiotic financially as it is morally reprehensible?

Vote for the saloons to help business? Whose business? The business of the undertaker and the grave digger! Whose business? The business of policeman and jailer! Whose business? The business of the brothel, the asylum, and the poor farm! Whose business? The business of courts respecting divorce, criminals, and neglected children! Whose business? The business forced upon forsaken women, who wash and scrub to support the suffering family! Whose business? The business of the charity worker, who toils to help the mothers in the homes made desolate by drunkards!

Vote for the saloon to help business? But that vote will make taxes higher, accidents more frequent, and labor less skillful. Vote for the saloon to help business? But that vote will tend to keep the laborer from having

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a bank account, from owning a house, and from sending his boy to college! Vote for the saloon to help business? But that vote will send out of town three dollars for every dollar that it spends in town! Before you cast that vote, look at it in the white light of truth, if not in the divine light of love, and see what a horrible thing you propose to do. You will vote not only to injure business, but also to ruin manhood, upon which all trade and commerce are based. That is not to be a Christian, but that is to act like a pagan, and like a pagan at his worst.

"Alcohol and vice, not always, but with appalling frequency, go hand-in-hand. The drink habit arouses physical instincts and passions, and at the same time weakens both prudence and honor. So our sons fall who might stand, and our daughters meet temptation with defenses down. The relation of alcohol to those physical and moral tragedies of sex that are now being studied with new determination and hope, is revealed in the fact that the commonest method of legal procedure against a brothel in an American city today is by instituting a search for liquor. If sex health and honor are essential, as they are coming to be seen to be, to personal happiness, family life and race perpetuity, parents are sure increasingly to array themselves unqualifiedly against the alcoholic drink habit." Charles W. Birtwell, General Secretary Massachusetts Society for Sex Education.

"What ought not to be used as a beverage, ought not to be sold as such. What the good of the community requires us to expel, no man has a moral right to supply. That intemperance is dreadfully multiplied by the number of licensed shops for the retailing of spirits, we all know. That these should be shut, every good man desires." William Ellery Channing, Address on Temperance, 1837.

"The use of alcoholic drinks is neither necessary nor beneficial to the healthy child, but on the contrary works direct harm against its development, undermining its health and prejudicing its moral education." Prof. Rudolph Demme, 1891. Connected for a generation with the Jenner Hospital for Children, Berne.

"The happiness, the security, and the progress of the nation depend more upon the solution of the liquor problem than upon the disposition of any other question confronting the people of our country." John Mitchell, the Champion of Labor, Address, Feb. 22, 1910.

"The ethics and religion which will tolerate alcoholism is the ethics and religion of death. For not only is alcoholism the cause of numerous diseases, it leads directly and indirectly to ruin. The cost of alcohol in human life far exceeds that of war and the victims of alcoholism do not die out. They drag miserably through a sick life and transmit their decay to following generations." Prof. T. G. Masaryk, University of Prague.

MORTALITY OF CHILDREN OF *DRINKING* MOTHERS
Children in Black Died Under Two Years — 55 per cent



MORTALITY OF CHILDREN OF *SOBER* MOTHERS
Children in Black Died Under Two Years — 23 per cent



Copyright 1913, The Scientific Temperance Federation, Boston

The sober mothers were relatives of the drinking mothers and had sober husbands
Statistics were of 628 women compiled by Dr. W. C. Sullivan, England

CHAPTER V

PARENTAL RESPONSIBILITIES

Parents are under very heavy responsibilities to their children in two directions: that they give them a noble inheritance and that they provide them an ennobling environment. One is the biological endowment transmitted, the other is the educational condition maintained. The blood heritage and the home nurture. In both these directions, temperance plays an important part. The abstinence of parents reports itself in the child, as an invaluable life asset. The example which the parents set in the non-use or avoidance of liquors and the proper instruction respecting their evil effects, are among the most valuable influences that can play upon the child's expanding life.

It has long been known that drunkenness leads to the degeneracy of offspring, but it has not until recently been realized that ordinary drinking commonly causes similar results. It has, however, been demonstrated, within the last few years, that the use of liquor leads not only to race suicide, but also to the ruin of childhood. These startling and abundant facts should be widely known and carefully heeded by all parents.

Eugenics
and Drink

The most exhaustive and convincing investigations along this line are the painstaking studies of Prof. Taav Laitinen, M. D., of Helsingfors, Finland. In 1903, he began this work, and being a physician with an extensive practice, he had the opportunity of becoming acquainted with

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the conditions of a great number of families, both alcohol-drinking and non-drinking. He studied as many as 5,845 families, with 20,008 children among them. He sent out circulars asking parents a series of questions, beginning:

“Fellow-countrymen,—You will do a great service to science if you will conscientiously fill in this circular respecting your new-born child during the first eight months of its life, and return the circular in the enclosed envelope to Prof. Taav Laitinen.” Then follow sixteen questions, in which are included these three:—“Are the parents alcohol drinkers or abstainers?” Both? (*i. e.*, both parents). “To what extent do they indulge, (state if daily); also whether beer, corn brandy, wine, brandy, or any other form of alcohol, or all of these?” “State whether the maternal grandfather drank alcohol.” To these circulars the professor had received 2,125 answers carefully filled in, when he wrote the paper on “A Contribution to the Study of the Influence of Alcohol on the Degeneration of Offspring” (International Congress on Alcoholism, London, 1909). He says, “When I use the term ‘abstainer,’ I mean a person who has never taken alcohol, or at least not since his marriage. By the term ‘moderate’ a person who takes no more alcohol than corresponds to one glass of beer a day; and by the term ‘drinker,’ a person who drinks daily more than the equivalent of one glass Finnish beer (about 4 per cent. alcohol).”

The tables made out according to the answers to the circulars are most striking. The children of the abstainers weigh on an average most at birth, the children of the moderates, or one-glass-of-beer parents come next, while the children of those who take more than one glass of beer and are classed as drinkers, are the smallest. And the difference in weight increases for the whole of

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the eight months after birth, for the children of the abstainers develop fastest, those of the moderates next, while the drinker's children develop the most slowly. "In my opinion," adds the doctor, "a heavier and more rapidly developing child would have a better chance in life than a lighter and more slowly developing child."

As regards the cutting of teeth, the same difference was found. At the end of the eighth month, of the children of abstainers 27-5 per cent. were toothless, moderates 33-9 per cent., drinkers 42-3 per cent. The average number of teeth at the end of the eighth month was about as follows: Per child of abstainers 2-5 per cent., moderates 2-1 per cent., drinkers 1-5 per cent. These last-named facts tend to verify the more and less rapid development of the respective children, and show the retarding influence upon the children of the consumption of alcohol by their parents.

Infant Mortality The proportion of deaths follows the same rule. For abstainers' children it was 13 per cent., moderates' children, 23 per cent., drinkers' children, 32 per cent. Besides sending out these circulars the professor thoroughly studied in a little country town where the daily habits of the inhabitants are known to everybody, 59 drinking and 50 non-drinking families living in similar circumstances. Of the children born to the non-drinking families 18 per cent. have died and 1 per cent. are weakly. Of the children of the drinking parents 24 per cent. have died and 8 per cent. of the survivors are weakly.

"If we reflect upon the facts above-mentioned," comments Prof. Laitinen, "we find that all observations, whether made on a large or a small scale, point in the same direction, namely, that the alcohol-drinking of parents, even in small quantities (about one glass of

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beer a day), has exercised a degenerative influence upon their offspring."

In view of these facts, we may well approve the startling words of Dr. Karl Graeter of Basel, who in 1909 declared: "The crime, therefore, for men and women is to intoxicate their children before they are born!"

The impressive biological facts, here stated, are strikingly confirmed by the careful experiments of Prof. Clifton F. Hodge of Clark University, Worcester, Mass., who fed alcohol to some dogs and compared the offspring with those of other dogs, similar in all other respects, except that they were not given any alcohol. The results are as follows: Of 23 whelps born in four litters to a pair of tipplers, 9 were born dead, 8 were deformed, and only 4 were viable and seemingly normal. Meantime, a pair of normal kennel-companions produced 45 whelps, of which 41 were viable and normal—a percentage of 90.2 against the 17. 4 per cent. of viable alcoholics. (Physiological Aspects of the Liquor Problem, vol. 1, pp. 363-368. 1903.) This and many other similar experiments warrant the conclusion of Prof. Winfield S. Hall, M. D. (Northwestern University Medical College, Chicago): "Alcohol given in minute quantities to lower animals seriously impairs fecundity. It leads to race suicide." (Laboratory Researches on the Action of Alcohol. U. S. Senate Document, No. 48, p. 19, 1909.)

Mental Diseases in Children An Austrian investigator, Dr. Josef Schweighofer, published a year ago (1912) the conclusions of his researches along the lines of alcoholic degeneracy among the people of the duchy of Salzburg. He writes: "The study shows that the children of drinkers develop mental diseases much oftener than the children of parents who are themselves mentally diseased but not alcoholic.

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That is, an existing tendency to mental weakness becomes fixed under the effects of alcohol while without it, there may be recovery. Seventy-five per cent. of the insane patients in Salzburg had notorious drinkers for parents."

One of the most notable investigations of this subject was conducted for ten years, ending in 1889, by Prof. Rudolph Demme, of the Jenner Hospital for Children, Berne, who carefully compared the descendants of ten totally-abstaining families with those of ten drinking families. The former had 61 children of whom 5 died in infancy, and six were defective,—50, or 82 per cent. being normal. The intemperate families had 57 children, of whom 25 died in infancy (five times as many as in the other case), and twenty-two were defective,—only 10, or 17.5 per cent. being normal! What striking contrasts: Temperance producing 82 per cent. normal children, and Drink only 17.5 per cent. normal children. Temperance having 18 per cent. defective, while Drink caused 82.5 per cent. defective children! A European teacher of varied and wide experience, Mr. Salzlechner, made this report to the Hungarian Government: "The children in those places where there are more opportunities for drinking are mentally less gifted. Those where alcohol is less used, are more talented and of better quality morally. It is a frequent complaint that the youth of wine regions are raw and coarse."

Children of
Drunken
Mothers

The result of an inquiry made by Dr. W. C. Sullivan (Medical Officer in His Majesty's Prison Service, Great Britain), as to the children of 120 drunken mothers, he describes in these words: "Of 600 children born of 120 drunken mothers, 335 (55.8 per cent.) died in infancy or were still-born, several of the survivors were men-

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tally defective, and as many as 4.1 per cent. were epileptic. Many of these women had female relatives, sisters or daughters, of sober habits and married to sober husbands. On comparing the death-rate amongst the children of the sober mothers with that amongst the children of the drunken women of the same stock, the former was found to be 23.9 per cent., the latter 55.2 per cent., or nearly two and a half times as much. It was further observed that in the drunken families there was a progressive rise in the death-rate from the earlier to the later born children." ("Alcoholism": Chapter on Degeneration.)

It is needless, however, to cumber these pages with additional testimonies on this point, although a great mass of instructive and impressive conclusions of scientific research could easily be brought together. But it would simply confirm the general statements just made. In concluding this brief discussion of the important subject, the words of an eminent American author, Dr. Henry S. Williams, may well be given:

"If additional evidence of the all-pervading influence of alcohol is required, it may be found in the thought-compelling fact that the effects are not limited to the individual who imbibes the alcohol, but may be passed on to his descendants. The offspring of alcoholics show impaired vitality of the most deep-seated character. Sometimes this impaired vitality is manifested in the non-viability of the offspring; sometimes in deformity; very frequently in neuroses, which may take the severe forms of chorea, infantile convulsions, epilepsy, or idiocy. In examining into the history of 2554 idiotic, epileptic, hysterical, or weak-minded children in the institution at Bicêtre, France, Bourneville found that over 41 per cent. had alcoholic parents. In more than 9 per cent. of the cases, it was ascertained that one or both parents were under the influence of alcohol at the time of procreation,—a fact of positively terrifying significance, when we reflect how alcohol inflames the passions while subordinating the judgment and the ethical scruples by which these passions are normally held

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in check. Of similar import are the observations of Bezzola and of Hartmann that a large proportion of the idiots and criminals in Switzerland were conceived during the season of the year when the custom of the country leads to a disproportionate consumption of alcohol." *Alcohol: How it Affects the Individual, the Community, and the Race*, p. 44. 1909.

Many years ago, Dr. Samuel G. Howe, the great philanthropist, in studying the condition of the children in an institution in South Boston, found that one-half of the imbecile children there were the offspring of intemperate parents.

The Galton
Memoir
Refuted

There has recently been published in a popular American magazine a sensational article, which is full of mistakes and which will do much mischief. It is an attempt to popularize the so-called "findings" of the Galton Laboratory for Eugenics, London, as given in a Memoir, No. X, issued some three years ago, 1910, bearing the names of Prof. Karl Pearson and Miss Ethel M. Elderton. The contention of the Memoir is that alcoholism in the parent does not affect the offspring. In fact, it is there claimed that certain statistics respecting conditions in Manchester and Edinburgh prove that the children of drinkers were at least equal, (if not stronger) in body and mind, to the children of sober parents.

This colossal error needs instant and vigorous correction, and every one interested in temperance should take especial pains to spread broadcast the facts. Two preliminary observations may be briefly set forth: (1) Aside from the question of heredity, the case against liquor is overwhelmingly strong. This is a powerful argument, but the general and obvious evils of Drink (apart from this) ought to be decisive with every person of conscience and intelligence. (2) This Galton

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Memoir, it ought to be remembered, is only one bit of testimony, even when taken at its face value, in a department where a cloud of witnesses furnish voluminous contradictory evidence.

What, in brief, are the facts? When this Memoir was issued, it was given a qualified approval by the *British Medical Journal*, probably the highest authority in the world. Then a hot controversy broke out, which lasted for several months in this *Journal*, in the *London Times*, and in other periodicals. The critics completely riddled the Memoir, until it was torn into shreds and tatters! Prof. Karl Pearson (who as a specialist in another department is an eminent scientist) repeatedly shifted his ground and qualified his statements. He came out of the controversy with decided loss of reputation. In every respect his treatment of the eminent scientist of Finland, Prof. Laitinen, was certainly regrettable. A large number of distinguished writers, of world renown, pointed out the numerous errors in this Memoir, from various points of view. The most crushing criticisms were presented by Sir Thomas P. Whittaker, Sir Victor Horsley, M. D., and the eminent medical authority, Dr. C. W. Saleeby, who had himself worked in the slum district of Edinburgh where the statistics chiefly used in the Memoir had been gathered and who, therefore, knew first hand a great deal more about the real situation than Pearson and Elderton themselves! Dr. Saleeby (the author of a notable book on "Parenthood and Race Culture") wrote of this Memoir: "The most tragic instance within my experience of the miscarriage of patient labor and sincere intention." (*British Journal of Inebriety*, April 1911, p. 197.)

As a result of the controversy, so clear and crushing was the evidence against it, the editor of the *British*

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Medical Journal withdrew his qualified indorsement of the "findings," which had been completely disproven.

But, apparently, without any knowledge of these facts, an American writer, seeking a sensational topic, proceeds to parade this discredited Memoir before the American public, giving no hint of its true character, and ignoring its demolition by competent authorities. This is a performance that has mightily pleased our brewers and distillers; but it is not creditable to the writer of the article, and it places the editors and publishers of the magazine in anything but a favorable light. Surely an apology is due from them.

What is the truth of the matter? Simply this, as plainly shown by the controversy just described, and it is as clear as daylight to anyone who will take the pains to read the Memoir itself: *the so-called statistics are utterly worthless for the purpose for which they were used.*

Misleading
Statistics

In the first place, these statistics were gathered from one of the worst slum districts of Edinburgh, not by experts to be used in such an investigation as this, but by agents of a charity organization, and set down somewhat carelessly with another object in view. It seems astonishing that any one with claim to scientific accuracy should resort to such material in discussing Drink and eugenics. As Sir Victor Horsley, M. D., remarks: "No conclusion whatever ought to have been drawn from such imperfect data as they present to us." (*Alcohol and the Human Body*; p. 246). In the second place, there is here no comparison between a large number of children in the families of drinkers and an equal number taken from total abstinence families, the only fair method of comparison. The comparison in the Memoir is between the children of "moderate" drinkers and those of

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“heavy” drinkers, and even this comparison is not scientifically made. Out of the nearly 800 families superficially studied in this Scotch slum, only 18 are set down as temperate. And even here we are not told how long these families had been temperate, nor are we informed under what condition their few children were born,—very important considerations. As many critics have pointed out, conclusions so reached are utterly vicious, because there is no real comparison between the two classes of children: the corrective factor, an equal number of children in total abstinence families, is wholly ignored. Surely it needs no argument to show that an investigation narrowly limited to the children in a slum district, without any reference whatever to the children in wholesome homes, is a procedure which does not deserve the name of science.

A recent and competent writer makes this statement in reference to this subject: “As the matter now stands, the social worker is still justified in regarding alcohol as a race poison. The facts remain that parents, many of them of the best stock, are voluntarily injuring themselves and their offspring through an overindulgence in alcohol.” (Alcohol and Parentage. By Prof. C. R. Davis. *The Survey*, Sept. 20, 1913; p. 738).

To this may be added the testimony of a dozen doctors, connected with the schools of Charlottenburg, Germany, who state that not *one-third* of the pupils have normal physical powers, and one of them, Dr. Lichtenberg, asserts: “Without a doubt this degeneration among school youth, which was not known at all some decades ago, is an essential result of the drinking customs which have penetrated ever more deeply into popular life.”

The conclusion of the whole matter is clearly put by Sir Thomas P. Whittaker in these words: “When it

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is seen, as has now been shown, how utterly inadequate and completely untrustworthy the data are for the purpose for which it has been used by Prof. Pearson, one can only marvel that any one admittedly so able and brilliant in some directions as he is, should blunder so egregiously and reason so faultily."

Obviously, the facts respecting the influence of Drink upon offspring must appeal most powerfully to all right-minded parents. Nothing is stronger or nobler in human life than the parental instinct: the love of children. It is clear that the parent's attitude toward Drink has much to do with the welfare of the new generation. To indulge in liquors means to them a curse: to abstain assures many blessings.

The Question of Immunity

The friends of liquor often contend that many temperance advocates fall into serious error by their failure to recognize that by long use the human system becomes immune to alcohol, so that, while Drink at first does these bad things, in time the body accustoms itself to it, and escapes farther injury. For confirmation, appeal is made to its more serious damage to savages and to beginners in drinking, of whom it is said that "they cannot carry the stuff like an old toper." An illustration in support of this claim is sought in the case of tobacco.

There seems on the surface to be some support for this claim. But certain vital facts are ignored by these defenders of alcohol:

(1) When a moderate drinker goes to a hospital for a serious surgical operation, the doctor does not tell him that he is free from the dangers due to liquor because he has been a drinker for many years. The longer the man has been indulging, the more dubiously the surgeon shakes his head. The same is true whenever the drinker becomes sick with any disease.

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(2) No insurance company acts upon this policy. Its agents never say to a confirmed sot: We will gladly write a policy for you, because you have been drinking so long that you are now immune to the evil effects of alcohol. What they do say is the exact opposite.

(3) Scientific investigations show that the degeneracy of offspring born to a drinker *late in life* is more frequent and more marked than in children born soon after marriage, proving that the system acquires no such immunity.

(4) It is with alcohol as with other narcotics like opium: the amount afterwards used would have killed the beginner, though the evil effects of the smaller quantity first used are in some respects more apparent. However, both the opium fiend and the irresponsible inebriate prove that the human system never becomes immune to these poisons.

(5) Even if there were a fraction of truth in this contention, the arguments for abstinence hold good, for the evils actually flowing from Drink along many channels, are sufficient to condemn it and lead the parent, the patriot, the Christian to avoid it.

Drink and	In this connection, emphasis needs to be
Sex	placed on the one supreme reason why
Morality	parents should vigorously oppose the Drink
	Habit and the Liquor Traffic, namely:

the evil influence of alcohol upon sex morality. There is a growing interest in sex hygiene. Those best informed respecting the problem realize that Drink plays a chief part in the initiative of sensuality and also in the maintenance of prostitution. Wise leaders are demanding: We must separate the use of liquor from the vice problem. This is obvious. But such separation can come only by stopping the use and sale of beer and whisky. Therefore, the first thing that parents,

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who want to make sure that their children grow up to lead clean lives, must do is to exert themselves to destroy the Drink Curse, root and branch.

The Duty of Parents to their Children A full appreciation of this supremely important truth is an essential equipment for the best family life. It must be heeded more in the future than it has been in the past. Parents will come to see that here is a matter that must not be neglected. They must realize that the most important thing is, not simply to provide their children an education, but so to live themselves that their children shall have minds and bodies capable of education, untainted by alcoholic degeneracy. Indulgence in liquor on the part of the parent, is likely to report itself in the offspring, by lessening mental capacity, or weakening the body, so that education is seriously limited. Why so anxious for the child's education, but so blind to the evils of Drink which may put into the child a mind incapable of the best education? Why labor and sacrifice so strenuously in order to give the boy a good financial start when he becomes a man, but at the same time so freely use liquor that the boy will begin life with such a bad inheritance that he never can succeed in business? These parental responsibilities must more and more be laid to heart.

The Instruction Needed But in addition to this important matter of inheritance, there is another phase of the subject which needs attention—environment, nurture, instruction. The parent is under obligation to see to it that the child is put in possession of the vital facts, which constitute the temperance gospel. Formerly, emphasis was chiefly placed, in this connection, on the obligation of the parent to live a sober life in order to set the proper example before the child. This responsibility grows

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heavier as the years pass. But it is evident, today, that the parent must do something more than this. Parents must provide a thorough education in temperance for their children; a comprehensive training that includes, not only example and environment, but careful nurture and painstaking instruction. They must see to it that the young people who grow up in their homes are thoroughly acquainted with the facts respecting the effects of the use of liquor upon body and mind, and with the menace of alcohol to home and school, to church and state.

These facts may be grouped under three heads as follows:

I. It is well for parents to put in practice the teachings of medical science that, in the little illnesses that come to them and their children, there is always, on the whole, some better remedy than an alcoholic drink. Many times a little liquor does apparently work like a charm. But something else would have accomplished the same result without entailing the serious consequences which follow the use of alcohol.

The Use of Alcohol as a Medicine	In the past, as we all know, resort was made to liquor for almost everything; to cure all aches and pains; to ward off disease; to protect against cold and heat; to prepare for unusual exertion; to rest from fatigue and exhaustion; to drown sorrow and distress. We now know that in every such incident of life the use of liquor is not only harmful but deceptive. The help which it seems to give is in reality, as a rule, permanent injury. The momentary relief or exhilaration is followed by serious reactions. The wise mother will, therefore, from now on, refrain from using liquors as medicines, not only in order to set a better example, but to save herself and her family. If one is in a chill
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from exposure, hot water is better than whisky. So, in a hundred cases, it is far wiser to do something else than to use the old-fashioned, but now discredited "toddy." Especially ought mothers to avoid all use of "patent medicines," which generally contain liquor or opium. A bath, spirits of ammonia, or other simple means will accomplish better results than liquor, with no evil effects to follow. Physicians might do much to help the temperance cause and also to help humanity, by educating their patients along this line.

An eminent American physician, the editor of *Clinical Medicine*, Dr. Wm. F. Waugh of Chicago, gives this testimony: "Personally I stand ready to use alcohol at any time when I believe it is to the best interest of my patient, but I do not know a solitary use or a solitary case occurring in the widest range of medical practice in which alcohol is the best remedy that can be applied." (The Alcoholic Problem, U. S. Senate Document, No. 48, p. 150, 1909). The same testimony was given on Feb. 19, 1912, by the then Lord Mayor of London, Sir Thomas B. Crosby, M. D.: "In health, alcohol is not necessary to build up strong bodies; while in illness I know of no disease that alcohol can cure. My message may be summed up thus:—teach the children the absolute safety of abstinence from all intoxicants—in whatever form they may be disguised."

A celebrated German publicist, Councilor Heinrich Quensel, has laid down these axioms (among others) for mothers:

1. That alcohol retards the physical and mental development of children.
2. That alcohol leads quickly to fatigue, and causes dullness and inattention in school.
3. That alcohol promotes disobedience to parents.

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4. That alcohol causes sleeplessness and nervousness.

5. That alcohol endangers the moral nature of the child.

This advice is realized to be doubly important when we learn that in several cities in the United States, the sad fact has recently come to light that children have come to the public schools showing signs of intoxication!

A distinguished physician of Brooklyn, Dr. L. D. Mason, has recently asserted: "The time may come, and may not be far distant, when the use of alcohol as a remedy will be, if not *de jure* at least *de facto* malpractice." ("American Journal of Inebriety," July, 1913). The following testimonies illustrate the trend of medical theory and practice. It is a most significant circumstance that at the recent meeting, in Milan (Sept., 1913), of the International Congress on Alcoholism, there was presented a message of friendly greeting signed by 21,000 Italian doctors! Sir William Broadbent, M. D., formerly physician to King Edward, wrote: "Children should never know the taste of any alcoholic drink and stimulants ought to be absolutely forbidden during school life. In adolescence they impair self-control and are a source of danger. At all ages when taken to relieve feelings of weakness or faintness, serious danger of falling under their influence is close at hand." And these words from Sir Alexander Simpson, M. D., who, in lecturing not long ago to the medical students of Edinburgh, said: "You will not be long in practice before you will prove these five things: (1) Alcohol, habitually used, can of itself produce diseases from which the abstainer is exempt. (2) That it will aggravate diseases to which all are liable. (3) That it ren-

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ders those who habitually use it more open to attacks of various forms of illness. (4) That the alcoholicist has a smaller chance of recovery from a fever or an injury than an abstainer. (5) That in the crisis of disease the alcoholicist gets less benefit from stimulants than the abstainer."

These statements (and scores of similar authorities may easily be cited) should forcibly warn parents never to use liquor as a household medicine, as is now so often done in many homes where temperance is the rule of life. The rapid decline in the use of alcohol in hospitals teaches the same lesson. (See Chapter X.)

**The Use of
Drink Lessens
Opportunity** II. Parents ought to inform themselves respecting the facts about alcohol which have recently been brought to light by scientific discovery, insurance experience, athletic contests, and industrial tests. Children ought to be taught that alcohol is the Great Deceiver, that the increase of life which it seems to produce is really a destruction of life. They ought to be made acquainted with the wreckage of human life caused by Drink and the financial burdens put thereby upon society, by what it does to increase crime, pauperism, and insanity. They ought to be shown how drinking, not simply drunkenness, leads to industrial inefficiency, the drinker having greater trouble to get and hold a job, and less chance of promotion. How it causes accidents and makes the employer of labor less willing to hire one who uses liquor, the bar being put up higher and higher every year, and especially in the departments where greatest skill is required. Also, how the experiences in armies show that sober soldiers can endure more than their drinking comrades. And it should be made clear to them that the investigations of insurance companies demonstrate that total abstinence prolongs life.

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Drink
Forbidden in
Athletic
Training

There is one group of facts, which will certainly appeal most powerfully to boys, and parents will do well to impress them upon the young mind with tact and vigor, namely: Those that show the advantage of abstinence to one who desires success in athletic sports. Surely any wholesome lad can be made to realize that his standing as an athlete depends upon temperance. Indulgence means defeat. He can be made to see that liquor does to the body what mixing alcohol with the gasoline would do to the automobile. It puts its machinery out of order, and endangers human life. Or as Luther Burbank so well states the case: It is like putting sand in a watch.

Drink
Injures
Students

In this connection, there is one other department which must be briefly considered, that of study. Some dozen years ago, a school official of Vienna, Mr. E. Bayer, investigated the standing of over 1,000 children who drank some beer or wine, and compared their standing with that of other children who abstained from drink. The abstainers, who stood "good" or "fair" were respectively 42 per cent. and 57 per cent., and those who stood "poor" were 9 per cent. Those who drank twice a day stood as follows: "good," 25 per cent., "fair" 58 per cent., "poor," 18 per cent.! That is, the percentage of abstainers who stood "good" was nearly *twice* as high as that of the drinking children, while the percentage of "poor" among the latter was just twice as large as among the abstainers. Comment is unnecessary. Some four years ago (1909), an investigation among 4,000 Italian children showed the same results. The same year, the Hungarian Minister of Education published, in his official report, conclu-

Scholarship of Abstaining and Drinking Children

Investigation concerned 588 pupils in 14 classes.
Drinks used included wine, beer, and rum in tea.


 Highest Marks


 Fair Marks


 Poorest Marks

134 Abstaining Children

42%

49%

9%

164 Who Drank Occasionally

34%

57%

9%

219 Who Drank Once a Day

29%

58%

14%

71 Who Drank Twice a Day

25%

58%

18%

Highest Scholarship Decreased }
 Poorest Scholarship Increased }

As the use of Alcohol was Increased.

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sions of a similar character, showing that drinking children are duller, more careless, less capable of mental work.

According to the notable experiments carried on by Prof. August Smith, at the University of Heidelberg, and by Prof. Ragnar Vogt, at the University of Christiania, very moderate drinking (from one to two glasses of mild beer a day) interferes with the human memory. The former compared for 27 days what he was able to accomplish in memorizing figures, using beer one day and abstaining the next and so on for the month. His ability to memorize was very much larger (25 per cent.) on the days that he did not drink. Prof. Vogt showed that it took him much less time to memorize 25 lines of the Odyssey when he abstained than when he drank a small quantity of beer. Such indisputable facts as these must appeal with great force to all young people who desire to excel in scholarship. They also help to destroy the ancient superstition that the use of liquor strengthens the intellect and tends to transform the ordinary person into a genius.

By a wise use of a multitude of facts along these and similar lines, which may be graphically stated and driven home by innumerable illustrations, the parents of our land could, in a few years, effect a mighty revolution that would contribute much to the progress of civilization and the happiness of mankind. If mothers, especially, were equipped with these facts, they could be effectively used in many a casual remark and made more productive of good results than any direct preachment. Often the richest harvest comes from seed-truths unobtrusively dropped into young minds with no apparent intent to dictate or instruct.

Helpful
Temperance
Literature

III. One other thing alert and thoughtful parents can easily do; and while the method is simple, the results will be abundant and beneficent. Let them see to it that the right kind of temperance literature is always close at hand in the living room of the home. Very little may be said about it; perhaps best, if nothing at all. But let it be there to create an atmosphere and make its impression. Somthing of this sort is especially needed today to offset the false teachings and implications of general literature on this subject. Even the masterpieces of poetry and fiction written previous to the present age, to say nothing of what is now printed, are full of the direct and indirect commendation of the use of liquors. The young reader gets the impression that to drink is the common habit, not only of the low and vulgar, but also of all gentlemen; and that all great men, if they did not get drunk, did indulge somewhat. He naturally infers that drinking is a manly habit, necessary to robust health, good manners, and a pleasant life. An antidote to this poison in the literature of the past ought to be present in the home. And the wise parent will see to it that attractive pamphlets and periodicals, giving the real facts respecting the innumerable evils due to the Drink Habit, are always at hand. These will be found effective aids to Christian nurture in the family. Great care should be taken in the selection of this temperance literature. But there are a number of sources from which material of this kind, attractive and trustworthy, may be obtained at small expense, and some valuable pamphlets are distributed free.

Among the many things that are admirable and available today, the following are especially recom-

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mended, because of their sanity, simplicity, and high scientific character:

(1) *Alcohol in Every Day Life*. A pamphlet of 32 pages with quotations, diagrams, and authorities, prepared by the Scientific Temperance Federation, for the use of the pupils of the Public Schools of Baltimore: Clear, comprehensive, easily understood. Admirable in every way, 10 cents.

(2) *Alcohol, and the Human Body*. By Sir Victor Horsley, M. D., and Mary D. Sturge, M. D. Fourth Edition, 290 pp. Macmillan. 1911. 50 cents. A masterpiece of scientific exposition in simple terms.

(3) *Alcohol: How it Affects the Individual, the Community, and the Race*. By Dr. Henry Smith Williams, 151 pp. The Century Co. 1909. 50 cents. A popular and powerful presentation of facts.

(4) *On the Firing Line in the Battle for Sobriety*. By Rev. Dr. Jenkin Lloyd Jones. 134 pp. 1910. 50 Cents. Unity Publishing Co. Abraham Lincoln Centre, Chicago. Three Thrilling Stories, with many important facts imbedded: An attractive and inspiring book for young people.

(5) *The Anti-Alcohol Movement in Europe*. By Ernest Gordon. 333 pp. 1913. \$1.50. Fleming H. Revell Company. A virile and inspiring survey of Temperance Facts.

(6) Very valuable pamphlets, brief, plain, and especially adapted for such purposes, may be obtained at very slight cost by correspondence with the Scientific Temperance Federation (which prints an admirable monthly paper for parents and teachers, "The Scientific Temperance Journal."); The National Temperance Society, 373 Fourth Ave., New York City; The Presbyterian Temperance Committee, Conestoga Building, Pittsburgh; The Woman's Christian Temperance Union,

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Evanston, Illinois; The Church of England Temperance Society, The Sanctuary, London, S.W. Also, the United Kingdom Alliance, 16 Deansgate, Manchester, England. The Unitarian Temperance Society (25 Beacon St., Boston, Mass.), distributes *free* some thirty valuable tracts.

(7) Once a year (February or March), Mrs. Fannie D. Chase, its editor (Takoma Park Station, Washington, D. C.) turns her monthly journal for young people, "The Youth's Instructor," into a special temperance document, which will be found most attractive and helpful.

And perhaps a word of warning, in this connection, may be timely concerning the book entitled, *Alcohol: the Sanction of its Use* (now fortunately out of print), by Dr. J. Starke, a German writer destitute of scientific position or reputation, which has misled many American readers. When the translation was issued in America (1907), it received praise solely from Liquor Journals or those interested in Drink. It is utterly valueless and perniciously false in statement. Where its language is not so vague that it is useless, its assertions are untrue, without any basis in present scientific teaching. It contains no quotations from scientific treatises and it makes no exact references to modern authorities in this field of research. The character of the writer is shown by the fact that he vaguely alludes to a few men like Demme, von Bunge, and Kraepelin (pp. 305-309) as though supporters of his views, while the exact opposite is the fact!

A German
Public
Document

The Ministry of Education in Germany recently approved the following Bulletin, to be distributed by certain departments of the Board of Health:

PARENTAL RESPONSIBILITIES

GIVE YOUR CHILDREN NOT A DROP OF WINE! NOT A
DROP OF BEER! NOT A DROP OF BRANDY!

WHY?

Because alcohol of any kind, even in the smallest quantity, brings only harm to the children.

WHY?

1. Alcohol checks the bodily and mental development of children.
2. Alcohol leads quickly to exhaustion, and causes heaviness and inattention in the school.
3. Alcohol causes disobedience to parents.
4. Alcohol develops sleeplessness and early nervousness.
5. Alcohol increases the mortality of the children.
6. Alcohol weakens the resisting power of the body and thereby leads to the development of all kinds of diseases.
7. Alcohol continually awakens renewed thirst, and on that account leads easily to habits of drinking.

What should the wife and mother know of alcohol?

She ought to know:

That one ought to give children under 14 years old not a drop of wine, beer or brandy.

That wine, beer and brandy are not materials for nourishment but merely intoxicants.

That spirituous drinks as remedies should only be taken as necessities on a doctor's prescription and only very exceptionally.

That regular taking of alcohol, in any form or quantity, damages the blood, and thereby lays the foundation of many diseases.

That regular taking of alcohol damages the working power, and leads to premature sickness of those who take it.

That regular taking of alcohol hinders, prevents and makes difficult the progress of a man.

That regular taking of alcohol draws many a penny out of the pocket which would be better spent on the family.

That regular taking of alcohol easily leads a man to become a hanger-on of the public house (saloon) and brings the family life many dangers, and makes early widows.

"The indictment against alcohol has long since been drawn. The sentence has been pronounced with such sharpness and so loudly in all the territories of civilization and savagery, that it is unnecessary to reopen discussion concerning the results of experience so dearly purchased. . . . The destiny of that people which is unable to react against the moral and physical degeneration, accepted in exchange for a degrading pleasure, is sealed." Hon. Georges Clémenceau, former premier of the French Republic. Introduction to *L'Alcohol*, by M. Louis Jacquet, 1913.

"Alcohol is the great purveyor of human misery. It is one of the supreme factors in the world's suffering." Dr. Lucien Jacquet, St. Antoine Hospital, Paris. Brother of the author of *L'Alcohol*.

The city government of Frankfort-on-the-Oder, Germany, has made the following official announcement:

"No. 943.—Circulation of Placards by the Alcohol Interests.

"Lately placards have been hung out in many drinkshops, which, pretending to rest on scientific bases, represent that complete abstinence from alcohol works more injuriously on the human body than the extreme use of alcohol. These placards carry a title borrowed from a placard of the German Union against the Misuse of Spirituous Liquors, 'What Every One Should Know About Alcohol.' I ask that the county magistrates and local police officials see to it that these placards, calculated as they are to stimulate excess, disappear. The attention of the drinksellers is called to the fact that the hanging out of placards of this sort can be used as evidence in action for the withdrawal of licenses." Dec. 13, 1912.

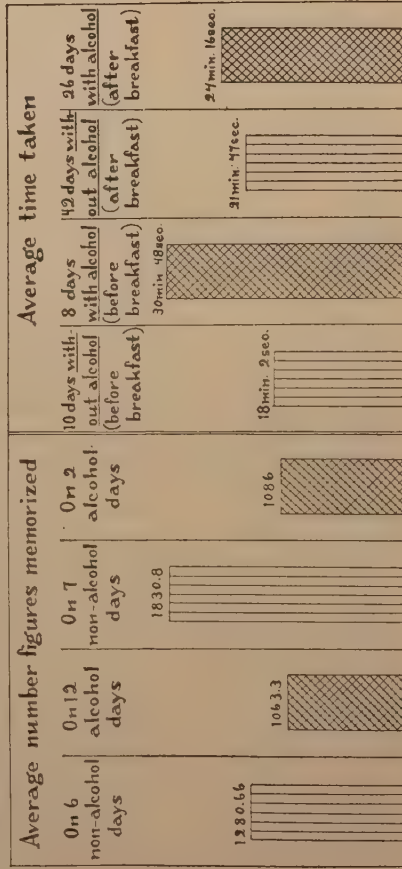
Effect of Alcohol on Memory

Decreased the amount of memorizing done in a given time.

[From experiments by Prof. A. Smith who practiced memorizing figures for 1-2 hour a day for 27 consecutive days.]

Prolonged the time required for a given amount of memorizing.

[From experiments by Prof. Vogt in memorizing 25 lines of the Odyssey.]



CHAPTER VI

APPLIED PSYCHOLOGY

We live in an intensely practical age. Everywhere the test is "utility"—not always a low and physical utility, but often a high and spiritual utility. Even Jesus, our Master in the spiritual life, commended this test: "By their fruits ye shall know them." We bring everything to the test of experience. We ask of all things: How does it work? We demand of everybody: What can you do? In all realms we insist: Give us something that can be applied.

In the department of education, we everywhere read of applied mathematics, applied chemistry, applied physics, applied psychology. We have schools of applied philanthropy. We train the young by doing things and also to do things. Knowledge must be applied. The triumph of science is found in the application of knowledge to the service of humanity. The advance of civilization, on its material side, depends upon the application of the energies of the universe,—blowing wind, running water, the stored sunlight in coal and forest,—to the work of the world: harnessing the old divinities to do our chores.

The Age	The same spirit is also transforming
Demands	religion. The present Age pleads with
Applied	the churches: Give the world, not mere
Christianity	echoes of ancient prophecies, but living
	voices of instruction and inspiration; not
	symbols of distant sanctities, but services to men now

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in need; not vanishing memories of old time heroes, but flaming messages of love that shall make the sons of God heroic today! The demand sweeps round the world with ever-increasing urgency: Send forth missionaries of Applied Christianity, who can make men feel the presence of God, realise the eternal life that now is, and reorganize human society upon the high plane of right and justice. And the present attempt to apply Christianity to human life, in a more vital and ethical way than formerly, is producing a new Christianity, in which the spirit of Christ is more evident. In this spiritual expansion of piety, the churches must make a more vigorous application of the Gospel to the Drink Problem. To live and establish the Kingdom of God the Church must destroy the saloon.

The New
Psychology

We are, in these days, all disciples and debtors of the "new psychology." And we are trying to apply it to every department of human life. The wise mother studies the psychology of her growing infant. The skillful teacher must be a psychologist. The doctor has added psychotherapy to his pills and powders. We are all reading about the psychology of mobs and revivals. The novelist sends us off on our vacation with a psychological romance. The politicians, with their ear to the ground, watch for the "psychological moment." The teachings of psychology find their way into shop and store. On them the art of advertising is based, and by them the commercial traveler wins his way. The arid wastes of the "dismal science" now become attractive because political economists follow the psychological method. This new science has invaded the sanctuary, so that the young preacher must be an adept in psychology and Christian nurture finds here a new field and friend.

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The Power
of
Suggestion

One of the principles to be forced to the front by psychology is the power of *suggestion*. Its medicinal, didactic, esthetic, civic, and ethical influence is now seen to be very great. The doctor, by the simple suggestion of health, can calm the leaping pulse, ease the throbbing heart, and even stimulate the appetite to a new relish for food. The effective pedagogue does not so much impart knowledge as suggest methods of study and research. We begin to realize that the supreme charm of all the arts lies in the suggestions of form, color, and rhythm. The instructor in morals points out how much depends upon the suggestions of environment; wholesome surroundings help to develop noble characters. The great statesman knows that the glowing expectations of patriotism as suggested by heroic monuments, impressive pageants, inspiring songs, and fiery eloquence are invaluable factors in the making of the commonwealth. We are all constantly students and practitioners in "the school of suggestion." The divinest felicities and excellencies of our common human life come through this wide gateway of suggestion.

Liquor
Advertise-
ments

Just because all this is true, we are able to see, in the light of this principle, how very harmful liquor advertisements are. They produce innumerable evils, but chiefly in two ways: (1) By stimulating a low and vicious appetite; (2) by teaching pernicious errors. Consider the first point. The billboard picture and the newspaper legend in attractive type, both seductively suggestive, constantly keep the use and supposed benefit of liquor before millions of people. Their omnipresent "suggestions" stimulate appetite, and lead directly to its harmful gratification. If this were not true, the liquor men would not annually spend millions of dollars in this

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manner. Many a man would never think of drinking beer or whisky did not the advertisement awaken the desire in his mind. Just as obscene pictures and amorous poetry create animal passions in the young, so these liquor advertisements multiply and intensify the popular thirst for liquors. A careful examination would show that the determining impulse toward the saloon comes, in thousands of cases, from the suggestion of liquor advertisements. The educative influence for evil with the young, along this line, is incalculable; and it ought to receive our serious attention.

Poster
Suggestion How often, in turning the advertising pages of the magazine, do we find ourselves saying, as the eye rests upon some attractively presented matter: We never thought of it before, but this is something that we must have. And so if one inherits a morbid desire for liquor, how much more powerful the suggestion to drink, arising from wine or beer advertisements. The pictures, in public places and on billboards, of jolly old men drinking whisky, of elegantly dressed young men and women drinking champagne, and all such suggestive advertisements which everywhere stare at us—these educate our children in evil. If the obscene picture ought to be prohibited, surely these advertisements that turn men, through Drink, into the ways of death, ought also to be prohibited.

Billboard
Desecration The swift desecration of every landscape in our country by liquor advertisements during the last few years is a serious menace to all the precious interests of civilization. The evil is appalling, and it is on the increase. It is the "new profanity" which is far more offensive and more harmful than the vulgar habit of swearing.

The human side of the command in the Decalogue—

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“Thou shalt not take the name of the Lord thy God in vain”—is this: “Thou shalt not profane the works of God, much less the sons of God.” To blight the life of a child of God by encouraging intemperance is worse than to take the name of God in vain, because deeds go deeper than words; because drunkenness dishonors God more than idle speech. To plaster fields and buildings with lying praises of intoxicants; to bombard the sensitive minds of women and children with false and odious glorifications of liquors that turn men into brutes; and to put to foul uses the pictures of beautiful women: What greater profanity can curse the world?

The New
Profanity

This profanation has recently made alarming strides. If we open a copy of many of our leading newspapers, the wonderful merits of some new brand of whisky, beer, or wine are paraded before us in letters six inches long. If we look upward to the blue sky, the great billboards on the housetops, proclaiming the virtues of some liquor, shut out the glories of the horizon. If we turn the pages of many a magazine, we see between notices of books and schools, the picture of a brewery or a distillery. If we lift our eyes to heaven we often behold the church steeple framed in liquor signs. If we enter a trolley car, there too the lurid appeals to man's lowest appetite are blazoned forth. If we take the wings of the morning and go to the quiet countryside, even there on cliff or stable the “traffic” has put its defacing sign-manual of disease and death! What is all this but the worst form of profanity?

Pictured
Lies

Who has not felt bruised and wounded by the pictorial lies in commendation of intoxicating drinks that confront us wherever we turn? A picture representing whisky as a

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life-preserver, when in fact it is the greatest life-destroyer. A picture of some bottled drink represented as the giver of joy, when in fact it produces immeasurable sorrows; and on the whole, a hundred heartaches to a single transient pleasure. A picture of an athlete with implication that strength comes from use of liquors, when in fact the winners in the stadium are restricted to total abstinence. A picture of a sturdy workman made as attractive as possible to commend the product of some particular brewery, when in fact our great captains of industry put their workmen under bonds not to drink. A picture of a young man at his study table with bottles among his books to tempt students into the use of liquors, when in fact the teacher can always mark the beginning of dissipation by the poorer recitation. A picture of the happy home with a well filled side-board from which the beautiful daughter is carrying the full glasses to all its members, when in fact thousands of homes in our land are in tears from the Drink Habit! What is all this deadly mis-representation of life, devised simply to increase "trade," but the very worst form of profanity!

Down with
the Liquor
Poster

Has anyone a right to make the beautiful landscape swear at us by strewing it with glaring and offensive signs of whisky and beer? Has anyone a right to cover the fields with "liquor-lies" that pervert and corrupt the minds of innocent children? Has anyone a right to parade before a *Christian* community by seductive but deceptive pictures the wares of a "trade" that does little more than fill jails, asylums, poorhouses, and pauper-graves? What a prostitution of art; what a degradation of life! What inexcusable profanation—to use the divine figure of some beautiful woman to commend to the world a brand of whisky, the drinking of

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which by husband, son or father, burdens women with more miseries than spring from all other evils in life! Is there even a single drunkard who would like to have the picture of his mother, wife or daughter so used? What an outrage upon the holiest being on earth!

All our teachers are emphasizing the importance and the influence of environment upon human life in general, but especially upon child-life. Therefore, how unwise and unfortunate to permit a nefarious "trade" to corrupt and pervert our environment by making it impossible for our children to take a walk or a ride, to open magazine or newspaper, to look at buildings or hillsides without coming face to face with this "New Profanity!"

**Pictured
Profanity** Bad as ordinary "curse-words" are, what are they in comparison with the profanities that the liquor traffic spreads round our homes, so that from the rising to the setting of the sun our families are never free from these pictorial lies in praise of some form of malt or spirituous drinks!

Vulgar as common swearing is, how small an evil it is, in comparison with the vulgarizing influence of an environment overspread and polluted with advertisements designed to increase the use of that which corrupts morals and destroys human life!

Repulsive as coarse oaths are, what are they, in comparison with the desecration of womanhood by brewers and distillers who use the human form divine to popularize a liquor, the drinking of which leads men to poverty and disease, overwhelms men in shame and misery, and prompts men to rob and to murder!

**An Appeal
to the
Christian
Conscience** Horrible as is the sin of blasphemy, the soul uplifted in anger against God, how small this sin, in comparison with the emblazonry of evil which everywhere affronts

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the eye of the Christian today: every charm of color, figure, and phrase adroitly used to tempt people to a larger use of liquors, carrying in this way a swifter ruin to the lives of the Sons of God! The greater blasphemy surely lies, not in angry words that dishonor God, but in the selfish traffic that corrupts and destroys his child!

Must we forever allow the "traffic" that ruins thousands of homes every year to continue to profane the queen of the home by using her divine figure to advertise the merits of its wares?

Must we forever be offended and lacerated in spirit by a landscape desecrated by lying billboards that appeal to man's lowest instincts?

Must we forever submit to the humiliation of having our children constantly confronted with the alluring but false statements that this poisonous "stuff" is the *staff* of life?

Must we forever blush as we walk the streets, seeing, as we are now compelled to see, the pictorial profanities by a business that fattens on the miseries of mankind?

Some day the conscience now sleeping will awake and people will not allow their property to be so profaned. Some day the lovers of children will rise up in righteous wrath and insist that this iniquity shall cease. Some day public opinion will compel our lawmakers to enact and our officials to enforce statutes prohibiting this form of profanity. Already the State of Maine has a law (Revised Statutes, Chap. 29, Sec. 45), which imposes a fine of \$20.00 upon those who insert liquor advertisements in any newspaper.

The
Education
that Destroys
Truth

The second point in this: These liquor advertisements not only suggest evil, but they teach innumerable and abominable errors. The child reads in the family

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newspaper the advertisement which states that "beer is liquid bread." The statement becomes a part of the child's mental equipment. Now, this is not only an error, but a very pernicious error. Science has demonstrated that beer is no more "liquid bread" than sawdust is good beefsteak. Nay, more: while the sawdust is harmless, the beer contains a poison (alcohol) which injures every faculty and function of a human being. We do not allow any one to advertise that dirty milk is wholesome. But this is an innocent statement beside the pictorial claims on billboards that liquors are needed by laborers to make muscle, and by students to make brain. All horrible lies, and shown to be lies in every scientific laboratory in the world. And yet, we meekly allow these false statements to educate youths and adults at every corner! It is as wrong for the state to permit these liquor advertisements as it would be to permit attractive commendations of arsenic as harmless and of opium as beneficial. We are still blind to the evil suggestions of the former, because dominated by the ancient superstition that alcohol is a life-giver; whereas it is a life-destroyer.

No Right
to Advertise
Falsehood

When liquor men complain, "Have we not a right to advertise our goods like any other business man?"—we reply with reason and justice: "No! You have not; because yours is a trade which, for generations, has been treated as in a class by itself." The very fact that the state has for years made special and drastic laws to regulate or suppress the sale of liquors, shows that this business has long been set apart from legitimate trade. All liquor statutes imply the public conviction that such sales are more or less dangerous to the community. Otherwise we would not have

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licenses, restricted hours, special police supervision, and regulations as to number and locality. No other business is so treated, because no other is so fraught with evil to mankind. The liquor shop is the only one that directly and constantly produces criminals, lunatics, paupers, idiots, ruined homes, corrupt politics, Sabbath desecration, contempt of law, disorderly and dangerous streets, innumerable accidents, and a high death rate. No other business has such an appalling record.

And being such a menace to human welfare, this business has no right to advertise its wares, whose use is harmful to individual and state, and nothing but harmful. The Lord Chief Justice of England and his associates tell us that Drink causes nine-tenths of the crime of the land. And yet we allow brewer and distiller to do all that they can to increase the use of liquor by skillful advertisements. What could be more absurd? Investigators tell us that Drink is responsible for a large majority of those who crowd poorhouses. And yet we allow liquor men to do all that they can by suggestive advertisements to induce men to drink what produces paupers. - What could be more irrational?

Doctors tell us that the use of alcohol in large or small quantities makes men more susceptible to disease; those who drink it have less chance of recovery when sick; while it actually creates many forms of disease. And yet we allow the beer and whisky men to push, by suggestive advertisements, the consumption of the very stuff that fills the land with lunacy, cancer, pneumonia, and tuberculosis! What could be more unwise? Psychologists tell us that so-called "moderate drinking" weakens the mental faculties and lessens industrial

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capacity; so that a drinking man cannot think as accurately, work as fast, or endure as much hardship. And yet we allow the saloonkeeper to cover billboard and newspaper with alluring advertisements to increase the use of that which causes all this mischief! What could be more unreasonable?

Public Folly What foolishness! Making restrictive laws to lessen the evils of intemperance, but letting the evil suggestions, which aggravate the curse, go untouched! Creating innumerable charities to repair the ravages of beer and whisky, but letting this suggestive billboard profanity feed the roots from which destitution and degradation spring! Organize a crusade against the "white plague," but let these encouragements and temptations to drink, which causes so much disease and death, deface roadside, street-car, and newspaper! Get the children to sign the pledge in the Sunday-school, but let the liquor men plaster every landscape with pictorial lies about beer and whisky that will make ten drunkards where the church saves one! Maintain courts and policemen at great expense, but let this suggestive education toward crime through liquor advertisements inciting to drink that produces a large majority of our criminals—let this abomination go unchecked! Surely, we are today merely toying with the fringes of the Drink Curse, while we permit the most prolific source of these evils to flourish everywhere.

The open liquor shops on almost every corner are bad enough. But to have the Liquor Interests behind them everywhere appealing by suggestive advertisements (which mislead the young and stimulate evil cravings), to the whole population, and in this very subtle and effective manner increasing the evils which

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center in the saloon,—this is an intolerable crime against civilization! The license, which the state hesitatingly grants to sell liquor, does not carry with it the right to multiply the evil by all the means known to skillful, seductive, and untruthful advertisements. Laws should be passed prohibiting this evil. But public sentiment needs to be aroused and brought to bear against papers, magazines, land owners, and car companies which now permit such advertisements. Even a postal card shower of protests centered upon offenders in this line would do much good. It is easy to see that this great evil might at once be lessened or stopped, if our leading business men who, as a rule, favor temperance both in principle and in practice, would combine and take a decided stand, by withholding their patronage from newspapers that carry such liquor advertisements.

The time will certainly come—may it soon come—when this prolific source of evils now permitted by the state will be looked upon with the abhorrence which we now visit upon piracy, duelling and slavery. As people come to understand that science demonstrates that alcohol as a common drink is a poison doing infinite harm to mankind, and as the new psychology makes clear to the community the power of suggestion in general and the vast influence of the evil suggestions due to liquor advertisements, then the lover of humanity will see to it that this menace to happiness and progress shall come to an end. The Christian people of America must arise and put a stop to this billboard profanity which is blighting and ruining thousands upon thousands of human lives.

Wise leaders begin to see in these principles of suggestion (central in Applied Psychology, and in the

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past largely used by the liquor trade), fruitful methods for the education of the public in sobriety. As John Wesley took the "devil's music" and converted it to the service of God, so we must apply these principles to the training of men in temperance. The billboard must be redeemed and made to teach the divine lessons of life.

Redeeming
the
Billboards

A consideration of these facts, has led, at home and abroad, to what is known as "The Poster Campaign": very effective in itself and made necessary because so many newspapers refuse to print temperance articles, having put themselves in bonds to brewer and distiller by accepting liquor advertisements. These posters, varying in size and statement, are used in many different ways. Some are small with a brief statement, like the following; which are both sold and given away to the general public by the Poster Committee, composed of prominent men and women—half of them eminent doctors—recently appointed by the Associated Charities of Boston:

\$1.00 IN

\$2.00 OUT

FOR EVERY \$1.00

that the State received in 1912 from Liquor License, it paid out over \$2.00 in caring for the Criminals, Paupers and Insane brought to our Institutions through Drink.

When you hear about revenue from liquor,—think this over.

The following is another small poster:

"Recent researches . . . tend strongly to show that even the moderate drinking of alcohol is inexpedient. No longer are

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men who are exposed to cold, heat, fatigue or hardships of any sort prepared or braced by any form of alcohol." Dr. Charles W. Eliot, President Emeritus, Harvard University.

These and others are for use by merchants, to be put on packages, and also by individuals to be put on letters, like the Red Cross stamps. Here is a most effective means of popular education in temperance, which will go where books and magazines will not reach; which will penetrate deeper than statutes and produce the public sentiment without which statutes are powerless, and which, also, is especially needed in these times, when the press of the country is so indifferent to the Drink Curse. This Poster Campaign ought to be given wide and vigorous support by all who are interested in the temperance movement. The work at present (1913) is under the efficient direction of Mrs. Elizabeth Tilton, who will be glad to correspond with all interested parties: 11 Mason St., Cambridge, Mass.

Large posters for bulletin boards, billboards, sides of buildings, and trunks of trees, are also printed (some on cloth to withstand the rain), to be used by towns, manufacturers, and individuals. The people of Cambridge, Mass. (the municipal authorities co-operating) are at present engaged in such a "poster campaign." The movement is rapidly spreading. Mrs. Tilton writes: "The poster campaign is wonderful. Town after town is coming in for a year's campaign of alcohol education." One of these posters, already widely used, is as follows:

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ALCOHOL:

The Public Thinks: It is only heavy drinking that harms.

Experiments Show: That even Moderate Drinking hurts Health, lessens Efficiency.

The Public Thinks: Alcohol braces us for hard work and against fatigue.

Experiments Show: That Alcohol in no way increases muscular strength or endurance.

Alcohol lowers vitality; Alcohol opens the door to diseases:

Resolved, at the International Congress on Tuberculosis, 1905, to combine the fight against alcohol with the struggle against tuberculosis. At the Massachusetts General Hospital, Boston, the use of alcohol as a medicine declined 77 per cent. in eight years.

Most Modern Hospitals show the same tendency. Alcohol is responsible for much of our insanity, much of our poverty, much of our crime. Our prison commissioners reported that 95 % of those who went to prison in 1911 had intemperate habits.

Yet the Public Says: We need the Revenue from Liquor.

The Public Should Know: How small is the revenue compared with the cost of *carrying the Wreckage.*

Your money supports the wreckage.

Your will allows it.

Your indifference endangers the nation.

Commercialized Vice is promoted through Alcohol.

CITIZENS THINK!

Arrayed against Alcohol are Economy, Science, Efficiency, Health, Morality.—The very Assets of a Nation: the very Soul of a People.

THINK!

SHALL I DRINK?

The following is a Poster (24 by 36 inches) used by the city of Glasgow, Scotland:

Abuse of Alcohol and its Results:

The Committee on Health urge the citizens to consider the following statements from the Report, recently submitted to Parliament by the Committee

On Physical Deterioration:

EFFECT ON ADULTS:

1. The abuse of Alcoholic Stimulants is a most potent and deadly agent in producing physical deterioration.
2. Alcohol is *not* a food.
3. It is not a source of muscular vigor or dexterity, but the reverse.
4. It may produce temporary exhilaration, but depression soon follows.
5. Its continued use impairs the productive power of the skilled artisan.
6. Its continued use, whether in the form of beer, wine, or spirits, even though never to the extent of producing drunkenness results in chronic poisoning.
7. *It weakens the natural forces which resist disease.*
8. It increases the risk of consumption.
9. *It increases liability to disease*, adds to its severity, and retards recovery.
10. It perverts the moral nature, affects the judgment, and impairs the memory.
11. It deadens sensibility to miserable surroundings and destroys all desire for improvement.
12. It increases the proportion of men and women who are being confined in Asylums.
13. *It shortens life:* The death-rate of Abstainers is little more than half that of the whole male population living between the ages of 24 and 65.

Effect of Parental Intemperance on Children:

14. Intemperance in Parents brings suffering on their children.
15. It produces physical and sometimes mental weakness in them.
16. If they escape death in infancy, permanent *disablement* may still result from paralysis, epilepsy, or idiocy.
17. The *Death Rate* among infants of inebriate mothers is $2\frac{1}{2}$ times greater than among the children of sober mothers.
18. The Report states that *Drinking Habits* are increasing among women of the Working Classes!

A. K. CHALMERS, M.D.,
Medical Officer of Health, Glasgow.

APPLIED PSYCHOLOGY

Poster
Campaign
in Europe

This "poster campaign" began in Europe about ten years ago, and much has been done along this line in Germany, France, and Great Britain. Many towns and cities have taken the matter up, in some cases as a municipal policy, but more often the work is done by manufacturers or temperance societies. In England, chiefly by the Church of England Temperance Society and by the National British Women's Temperance Association, which publish many posters similar to those given above, and also some smaller in size. In France, municipalities have engaged in this work, which has been violently opposed by the Liquor Interests, which induced the city of Paris (in 1903) to take down a striking bulletin, descriptive of the evil effects of drinking, from all public places, except hospitals! In Germany, the North German Iron and Steel Trade Association (5,000 firms and 120,000 workmen) reported in 1906, that among the three preventive measures used to combat the Drink Menace were "posters regarding the abuse of alcohol."

The Poster
Campaign in
the United
States

This "temperance poster" campaign, which is new in America, is bound to sweep rapidly over the country. The facts about alcohol are numerous, decisive, appalling.

They must be put before the people effectively. The schools are doing much, but there are millions not reached by the schools. The churches do something, but only a small part of what they ought to do and could do. The press is largely indifferent. Social workers, in general, are "liquor blind." The Liquor Interests are using the billboard extensively and seductively. As has been said, the billboards must be redeemed. On them must be carried forward a new education of the public respecting the truth about

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Drink. Here is important work for every society striving for human betterment, and for every individual who cares for the welfare of the race. Every one can easily participate in it at a very small expense. Cities and states may well foster the campaign. In Alabama, in 1909, the Legislature passed a law, directing the state superintendent of education to prepare, and distribute to every school in the state, placards (to be changed from time to time) "printed in large type, upon which shall be set forth in attractive style statistics, epigrams and mottoes showing the evils of intemperance." A wise and significant measure. The Fifty Posters, in two colors, prepared and printed by the Scientific Temperance Federation (to which reference is made in the Note of Acknowledgment at the beginning of this book) are most admirable helps for such a campaign: the most attractive and comprehensive contributions so far made to this work.

The Public
Exhibit

Another form of "Applied Psychology" in behalf of temperance is the "public exhibit," where, by charts and diagrams, and other means, the facts about alcohol "are made to talk loudly and persuasively to the plain people." This has recently been done on a large scale at two great Health Exhibitions, that at Dresden, Germany, two years ago and that at Washington, D. C., last year (1912).

At the Dresden Exhibit, a section was set apart for an anti-alcohol exhibit where statistics showing the inevitable degeneracy consequent on the use of alcohol were most forcibly presented. There is no getting away from the truths of those terrible statistics. There were also wax models of portions of the human frame in their normal condition and also when saturated with Drink. There was a list of the diseases induced by

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Drink, with wax models of persons suffering from them. The walls were covered by the pictures of men and women suffering from delirium tremens. Tables showing the effect of Drink on offspring, and its power in producing degenerates, idiots, and criminals were also conspicuous. The section as a whole constituted an unprecedented scientific indictment of alcohol.

Store
Window
Exhibit

In Germany, vacant store windows are borrowed by local committees and provided with a great variety of charts, tables, mottoes, quotations, brochures, models, posters, alcoholized organs and the like. The passing public gathers about such a display as flies about sugar, and just the element in the community which could never be dragged into a temperance meeting gets the instruction it most needs. A Good Templar lodge in Frankfort recently set up an exhibition of this type in two great corner windows on the Braubachstrasse. At all hours of the day a veritable swarm of people could be observed studying with greater or less thoroughness the charts and tables. In Switzerland, there are traveling anti-alcohol exhibits which are set up, first in one town and then in another. One in Geneva was recently attended by 17,000 people in a fortnight.

A Brockton,
Mass.,
Exhibit

Something of the same sort has been started here in America. At the recent Christian Endeavor Convention in Brockton, Mass., the Public Market Company gave its fine corner show window to the temperance committee, in which Robert H. Magwood exhibited ninety-one dollars' worth of family provisions, illustrating a much better outlay of this sum, than the equivalent, which has been found to be the annual drink cost of the average American family. This, with a variety of models, diagrams and pictures, showing the evils, the

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ill-health and poverty connected with Drink, constantly interested groups of passers, who studied the facts.

In these and other ways, the principles of "Applied Psychology" must be vigorously and extensively used to overthrow the Drink Superstition.

"Beer is a drug which deadens the will-power and excites the animal instincts of the young; its relation therefore to immorality is most momentous. In plain English, a master who allows his pupils to drink beer at bed-time, and a parent who sanctions it, implicitly says to them: I give you this beer at bed-time, well knowing that it will blunt your intellect, deaden your conscience, and diminish your will-power, and that at the same time it will excite your animal instincts." *The Use of Alcohol in Youth*. Dr. Clement Dukes. Physician to Rugby School, England.

"To the man who is actively engaged in responsible work, who must have at his command the best that is in him, at its best, to him I would, with all the emphasis that I possess, advise and urge, leave drink alone,—absolutely. He who drinks is deliberately disqualifying himself for advancement. I do not drink." President William H. Taft.

"Each decade will make clearer the gains of abstinence and will bring to its support a larger number of thoughtful people. The pressure of economic conditions will add to the disadvantage of the drinker and force to the wall with increasing rapidity those seeking to relieve their misery by the use of drugs and strong drinks. New and better forms of social control are constantly being devised, and those now in use are gaining in strength and influence. When we all become Americans we will all be abstainers." Prof. Simon N. Patten, University of Pennsylvania. 1908.

"No observant person can travel through the East for a year without being shocked by the manifest tendency of the white race temporarily resident there to destroy itself through alcoholism. Alcohol is destructive in the highest degree to the white race in the tropics, and all through the tropics the white race exhibits a terrible lack of self-control with regard to the use of alcoholic drinks. It is mortifying to the last degree for an American to see American soldiers and sailors staggering about the streets of the Chinese cities where we now have troops and never to see a Japanese soldier in such condition, although the Japanese have five times as many troops there as we have. I mention but a single fact, but the lesson of the East is that the alcoholism of the white race must be overcome, or that vice with the licentiousness it promotes, will overcome the race." Charles W. Eliot, President Emeritus, Harvard University. Unitarian General Conference, Buffalo, N. Y. Oct., 7, 1913.

HOW LONG MAY A MAN EXPECT TO LIVE?

AT 30 YEARS OF AGE

Av. Insured Non-Abstainer May Expect to Live 35 Years Longer

Av. Insured Abstainer May Expect to Live 38.8 Years Longer 11% longer than the average

AT 40 YEARS OF AGE

Av. Insured Non-Abstainer May Expect to Live 27.3 Years Longer

Av. Insured Abstainer May Expect to Live 30.3 Years Longer

The abstainers have an advantage of about 11 per cent. in length of life over the non-abstainers.

"The abstainers show a marked superiority to non-abstainers throughout the entire working years of life for every class of policy, and for both sexes, however tested.

"The non-abstainers were good average lives, generally equal to the best accepted standard of insured lives."—*R. M. Moore, Actuary.*

Statistics of United Kingdom Temperance and General Provident Institution, 1841—1901.

Reported to the British Parliamentary Interdepartmental Committee on Physical Deterioration, 1904

CHAPTER VII

THE DISCIPLINE THAT DESTROYS

In the March number of the *British Quarterly* (1913), there is an article by Mr. Edwin Pugh, entitled "The Soul of the Drunkard," which puts the argument for moderate drinking in a strangely unethical and unscientific manner. The old and vicious claim is urged that it is, on the whole, morally wiser and better to drink than to abstain! It is contended that, by drinking just up to the point of danger and then stopping short of intoxication, a person makes moral fiber, disciplines the will, and promotes all the high qualities of noble character. On the other hand, it is asserted that abstainers, as a rule, are moral weaklings, who have no power to resist temptation and endure hardship. He charges abstainers with being cowards;—afraid of experimenting with what is innocent in itself: not brave enough to trust their own reason and conscience!

Mr. Pugh has no sympathy for the drunkard and only contempt for the abstainer. Of the person who drinks too much he writes: "So he becomes a drunkard, not because he is vicious and weak and silly, but because he is virtuous enough to risk his virtue, strong enough to want to prove his strength." This is, quite obviously, a most incoherent and illogical statement. It is as much as to say: A man becomes sick, not because he is careless about eating or bathing, but

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because he is brave enough to experiment with filth and gluttony! A man becomes a criminal not because he associates with criminals, but because he has the manliness to invite criminal temptations, in order that he may discover whether he can resist them! A woman loses her virtue, not because she is weak, but because she is so saintly that she takes the risk of making friends of libertines! But such a position (it is not argument) is simply "moral anarchy."

As an English critic has pointed out: "In other words, only the inebriate is to abstain and abstinence is to be the mark of the drunkard! Go on drinking until you have exceeded the line of safety,—and then stop!" Mr. Pugh's contention simply amounts to this: You are a coward unless you drink up to the point of drunkenness, but if you take a drop more and become drunk, you are a fool deserving no sympathy. It is only in connection with the problem of Drink that we ever find such utter and inexcusable foolishness!

Medical	All such writers make two very serious
Science	mistakes: 1st: They ignore the supremely
Condemns	important fact that science teaches us that
the Habit of	the chief evil does not lie in the compara-
Drinking	tively few cases of beastly drunkenness,
	but in the habit of drinking. Any and all
	use is abuse! The small amount swallowed makes
	mischievous, injuring vital organs, lessening mental capac-
	ity, decreasing industrial efficiency—even though the
	user and his companions are unconscious of these results:
	that deception being a large part of the mischief.

Moderate	2d: They ignore the plainest teaching of
Drinking	experience that drinking (not simply drunk-
Morally	ness) carries with it, as a rule, a demoral-
Deadening	izing influence. By impairing the perception,
	as laboratory experiments abundantly dem-

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onstrate, it destroys the very basis for quick and accurate moral judgments. By inhibiting, or paralyzing, the higher activities and feelings of life, acquired by long racial training—modesty, restraint, self-control,—it breaks the check-rein which the soul holds over the animal, and so lets loose the brute within us: moral disintegration necessarily follows. Again, the enslaving power of liquor, the habit-forming, influence, lies more in the constant, so-called “moderate” use, than in the occasional intoxication. The same rule holds here as with opium. To take, now and then, a dangerous dose does not make a morphine fiend. It is the constant use of the small dose.

Water	to the foolish claim that whisky-drinking
Drinking	accounts for the vast superiority of Euro-
Japanese	pean to Asiatic races. But a modern in-
vs. Vodka	stance puts this matter in a different light.
Drinking	The water-drinking Japanese were more
Russians	than a match for the alcoholized Russians!

Moreover, to pass by all other factors—climatic conditions, racial inheritances, religious ideals, domestic habits, food supply,—and attribute European superiority to the use of liquor, is about the most illogical and absurd proposition that can be advanced. And yet, strange as it may seem, we hear this theory seriously advocated by some men of prominence, who ought to be free from such careless and even harmful speech.

Abstinence	The assertion that abstainers are, as a
is not	rule, moral cowards, is too absurd to deserve
Moral	more than passing attention. Was John
Cowardice	Bright a weakling? He was a total ab-
	stainer! Was Father Mathew a weakling?
	He was a total abstainer! Was Abraham Lincoln a
	weakling? He was a total abstainer! Are inventors

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like Edison, philanthropists like Dr. Grenfell, statesmen like Lloyd-George, educators like Booker Washington, generals like Earl Roberts, orators like Bryan, leaders like Clémenceau,—are these weaklings? And they are total abstainers! Everywhere railroad managements insist on sobriety: Do they seek weaklings? What a blunder, if drinking produces courage!

Abstainers
not Self-
righteous

Sometimes total abstainers are condemned as offensively self-righteous: taking unseemly pride in the mere fact that they do not drink. But the good housewife is not self-righteous simply because she keeps her house cleaner than her friend across the way. The man who refuses to drink the polluted water used by his neighbors is not thereby censured for being proud. The abstainer belongs to the same class: those who desire to lead a wholesome life. He is not a “one-morality” individual, emphasizing temperance as the only saving virtue. If he gives great attention to this matter it is simply because Drink does such a vast amount of evil. To him abstinence is something more than a moral quality, It is a “life necessity,” with relations reaching vitally into all departments of individual and social affairs.

Prof.
Munsterberg
Refuted

In *McClure's Magazine* for August, 1908, there was a startling article by Prof. Hugo Münsterberg, of Harvard University, entitled: “Prohibition and Social Psychology,” which advocated the superiority of moderate drinking to total abstinence. He there advocated a “sufficient use of intoxicants to secure emotional inspiration and volitional intensity.” He farther claimed that by this “moderate drinking,” a most desirable moral training is secured: “So man is schooling himself

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for the active and effective life by the temperate use of exciting beverages!"

But what says science? Careful experiments in a hundred laboratories prove that Drink, even in small quantities, paralyzes the higher functions and faculties; pushes reason and conscience off the throne and gives a free rein to animal impulses; weakens the power of the will and lessens the activity of the imagination; deranges all the senses so that sight and hearing are less acute; benumbs the fingers so that they act more slowly; and, at every point, not only destroys life, but deceives the user, making him think that he is stronger and quicker, when in fact he is weaker and slower! What Drink actually does is the exact opposite of giving "emotional inspiration and volitional intensity." It seems to the drinker himself to do that, but it is all a lie!

The most astonishing paragraph in Prof. Münsterberg's article is the following passage: "The German, the Frenchman, the Italian, who enjoys his glass of light wine and then wanders joyful and elated to the masterpieces of the opera, serves himself better than the New Englander who drinks his ice-water and sits satisfied at the vaudeville show, world-far from real art. Better American inspired than America sober!"

Wit, Humor
and Mirth
Not
Dependent
on Drink

This last sentence is the most reprehensible ever penned by a university professor in our land: "Better America inspired than America sober." But why this alternative? Why not both *sober and inspired* at the same time? As already shown in these pages, it is the unanimous teaching of science that alcohol does not inspire but rather deadens the mind. Its influence coarsens art and lowers the quality of pleasures. We have abundant testimony that

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temperance people are not destitute of mirth and jollity. An eminent German professor, Dr. Martin Rade, of the University of Marburg, made a notable address some five years ago in Berlin, after an extensive tour of America, in which he spoke in highest terms of the social and intellectual brilliancy of the many banquets in our country which he attended, where no liquors were served. A distinguished German-American, Prof. Walter Rauschenbusch, of the University of Rochester, speaking about the same time in Germany, bore similar testimony, saying that the wit and gaiety of American dinners, without liquors, surpassed those that he had attended in the Fatherland. A man of the very widest world-experience, Dr. Samuel J. Barrows, after describing the remarkable changes in New England customs, liquors being banished from many social gatherings, proceeded to make this comment: "Yet life is more cheerful, education more abundant, music and art more popular, and the physical scale of living higher." ("The Outlook," Feb. 20, 1909). No artist has dared to paint a picture representing the joy of heaven as flowing from a wine-glass! And yet, this is what ought to be done, if what Prof. Münsterberg teaches is true.

The interpretation of life here set forth is too materialistic: what no college professor fifty years ago would have dared to advocate. How low an ideal of life any one must have, who contends that "ice-water" shuts a person out from the enjoyment of the opera and that only a beer bottle can enable one to enjoy a painter's masterpiece! And what has ice-water to do with attendance at vaudeville shows? Thousands of American teachers (a large majority abstainers) annually visit Europe and enjoy its art and music as much as the drinking population living there.

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German
Leaders
Alarmed

But is the European situation as roseate as Prof. Münsterberg would have us think? Is this enjoyment of "wine and opera" in the German Fatherland (to allude only to that country) as innocent or beneficial as he claims? German judges have taken alarm and lifted up a voice of warning against the prevalent beer-drinking. German doctors protest against it, as destructive of the race. German lawyers have formed a total abstinence society. German publicists point out the grave danger here to public health and the welfare of children. German educators assert that beer is harming the work of students. The German government forbids its use by railroad employees. An eminent German professor tells us that drinking everywhere multiplies accidents. And the German Emperor warns his soldiers and sailors against the drink-habit, which he is reported recently to have abandoned. Unfortunately, Prof. Münsterberg is apparently ignorant of the temperance awakening in his native land. See *The Anti-Alcohol Movement in Europe*, by Ernest Gordon, Chapters, V.-VII.

Prof. Münsterberg is so anxious that the American people shall have less care and more mirth: "If wine can make one forget the friction and pain . . . by all means let us use this helper to civilization." There is, he claims, a psychological necessity for alcohol in order to produce enjoyment. But he certainly ought to know that eminent scientists, some of whose teachings are given in these pages, have shown that the exhilaration produced by alcohol is both deceptive and fleeting; what seems like new strength is really weakness; what glows for a moment as joy is followed by a long reaction of depression; what seems like fulness of life is the wasting of death. It is common knowledge

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that the permanent result of indulgence, even in so-called moderation, is to make men morose, gloomy, and depressed. The individual pays for his one hour of animal jollity by twenty-four hours of despondent irritability. He also writes: "Alcohol relieves that daily tension most directly." Very true! But at a ruinous cost of life-tissue, as the physiologist shows us!

According to Prof. Münsterberg, man must school himself for the active and effective life by Drink. But what does the appeal to experience show? Great industrial concerns in Germany, and many in America, like the Henry C. Frick Company, are demanding abstinence or are taking active measures to lessen or abolish the use of liquor. What a great mistake if Prof. Münsterberg is right! If he is right, why do fraternal organizations more and more bar out those who use or sell liquor? If he is right, why do insurance companies discriminate more and more against drinkers? Wherever we look today in the industrial world, we find that prohibitions against drinking become increasingly strong. But all this is wrong, if Prof. Münsterberg is right. The fact is, experience everywhere shows that he is wrong. The saloon is not a school preparing a man for "the active and effective life." It deadens, degrades, and destroys.

Constraint
for the
Public
Welfare

Five years ago, the eminent archæologist, Prof. Flinders-Petrie, vigorously discussed the general topic of "Constraint" in a popular English magazine. In making application of his doctrine of "constraint" to the use of liquors, Prof. Flinders-Petrie fell, it seems to many, into some exceedingly injurious errors. ("Hibbert Journal," July, 1908).

The ethical right and the legal justification of con-

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straint respecting the use of liquors lie in "the public good," which is far more seriously endangered by the habit than Prof. Flinders-Petrie seems to be aware. He would undoubtedly admit that ninety-nine men have the right to constrain the hundredth man from committing suicide by taking a quick poison. But have they not the right to restrain him from taking a slow poison that will end his life in five years? And if they have the right to prevent sudden suicide, have they not also the right to prevent the conditions (created by the Drink Habit) which produce directly or indirectly a very large proportion of all suicides? In fact, is it not the solemn duty of human society thus to protect itself and its members?

Professor Flinders-Petrie would probably admit that a government has the right to prevent a thousand parents from striking their children, because one of the blows would make one child a lifelong cripple. But has it not an equal right to prevent parents from drinking whisky, because in more cases than one in ten the results are harmful to children? He would probably admit that the people have the right to restrain a family from using water from a well polluted with typhoid germs, although only one person in ten in the neighborhood might contract the disease in consequence, and only one in five of those sick might die. But have not the people an equal right to restrain men from using what causes more disease and death, infinitely more misery and degradation, than polluted water? The legal right becomes here a public obligation. He would probably admit that the state has the right to prohibit men from investing their money in a lottery. But does not the state have an equal right to prohibit men, not only from wasting their money on liquors, but from using it in a way that incapacitates them for efficient

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citizenship? Moreover, a few lotteries would not be a social pest inciting to crime and producing poverty comparable with the Drink Habit, nor would they be a political plague like the liquor traffic, which demoralizes the making and the enforcing of laws.

Constraint	Professor Flinders Petrie argues against
Not	the application of "constraint" to the
Morally	liquor problem on several grounds, three of
Injurious	which will here be considered:

(1) It destroys self-reliance. But do restrictive health and sanitary laws destroy self-reliance? Do parental prohibitions of deadly poisons and vicious habits destroy self-reliance? No greater ethical fallacy ever entered the mind of man than the assumption that liberty to get drunk produces self-reliance. One might as well argue that liberty to carry fire-arms makes people peaceable. Self-reliance is not the product of the wine cup or the whisky bottle. Common observation and scientific discovery prove that it is Drink that destroys self-reliance.

(2) It is argued that "constraint" weakens character by precluding temptation. This is an old but fallacious argument which an appeal to the facts of life decisively disproves. May we not in all soberness ask: Are there not temptations enough in life without adding those of Drink? Moreover, if this is a sound argument, then, to develop character, we ought to invent new temptations: add opium, cocaine, and others—the more the better! It does not follow that the normal man of the twentieth century must have alcohol because his ancestors craved intoxicants: their thirst for blood is no warrant for us to kill! That savages make bigger fools of themselves with Drink than civilized men is surely no proof that the use of whisky develops character: Why be a fool at all? Again, if Drink strength-

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ens character, why not give the savage more? The policy of "constraint" in Indian territory, America, has helped to save the American Indian, and these "Red-Men" were themselves anxious to make prohibition a part of the constitution of the new state of Oklahoma.

(3) "Constraint" tends to deceit and lawlessness in prohibition states, we are told. But is not all law met by deceit on the part of criminals? The "deceit and lawlessness" to be found in our "prohibition states" is very largely intruded by those who live in "liquor communities." There would be little of this lawlessness were it not for brewers and distillers outside, who force themselves in every way upon these temperance states, having had in the past, unfortunately, in their lawless operations, the support of the Federal Government, a situation at present (1913) modified by the Webb Law, which lifts the bar and enables the several states to enforce their own laws against the intrusion of liquor from outside their own territory. Is it right to hold prohibitionists in Portland responsible for the deceit inspired by the intemperate summer visitor from New York City, and for the lawlessness of the brewers of St. Louis, who spend money lavishly to override the laws and corrupt the officials of Maine? But even with this intruded lawlessness, the state of Maine is not what Professor Flinders-Petrie would have us believe it to be. He has been misinformed by the apologists of the Drink Habit and the liquor traffic. In proportion to population, its criminal and pauper and lunacy records are shorter, while its per capita wealth and newspaper circulation are larger than in any other parts of our country. One other decisive fact may be mentioned here: Maine contributes, in proportion to population, more names to "Who's Who in America"

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than the average for the nation, far ahead of such states as New York and Pennsylvania!

The Man
who Drinks
does not
Injure
Himself
Alone

It is certainly surprising to read the assertion by Professor Flinders-Petrie, that the state has no right to prevent men from going off into a remote valley, where there are no women to be mauled and no children to be corrupted, and having "a glorious drunk!" His argument is that we must not insist on "dry nursing" for grown-up men! But if this is justifiable, why may not men go off by themselves and indulge in gambling? The simple fact is that the men who do go off in this way soon come back home and bring results that are harmful to their communities. It is not the same man who returns. He may not have mauled his wife, but he is all the more likely to do it because of that experience. His children may not have seen him drunk, but does it help them to know that he was on a debauch? It is not "dry nursing" for the state to prohibit men from wasting time and energy, money and strength, in debaucheries that are out of sight. Brutish revelry is not innocent because hidden in a distant valley: its harmful influence cannot be hidden.

The temperance problem is, after all, not so much a mere matter of sentiment as a matter of science. The mighty wave of temperance agitation now sweeping around the world is a practical application of the discovery that alcohol, even in small quantities, is "a destroyer of life": It is a movement for race-preservation. Hospital and Insurance records show some, but not all, of its destructiveness to human life. Consider the appalling lesson taught by the accompanying chart: *Death Rates in Pneumonia*: Thousands taking the disease because drinkers, and thousands failing to

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recover because of their drink habits! Even those who contend that alcohol has some food and medicinal values, under certain conditions, admit that, on the whole, as commonly used, it is destructive to life. Therefore, the awakened and instructed conscience of mankind is insisting that every possible preventive measure must be used, educational, social, and industrial; that every possible method for saner and safer amusements must be instituted. But in this gigantic struggle there is also a place for stern and inexorable law. The state has a right to restrain and prohibit where religion cannot persuade nor education prevent.

The Fallacy
that Drink
Temptation
is Good
Discipline

As strange as it may seem, it is nevertheless a sad fact that during the last few years a number of prominent writers have taken positions similar to those occupied by Professors Münsterberg and Flinders-Petrie.

They claim that drinking liquor, especially by young men, provides admirable and important ethical training. The argument is this: The use of liquor is attended by the temptation to drink too much. To resist this temptation, to keep within the bounds of safety, to guard against excess,—this provides moral discipline of the very highest value. Some will fall, but, on the whole, there will be a surplus of good. The theory is that the will is trained by contact with the temptations incident to drinking liquor.

If true, this is a very important matter; but, if false, a most deadly teaching. What, then, are the facts?

I. If drinking provides valuable moral training for young men, it is surely just as much needed by young women, and those who advocate this doctrine must admit that women ought to patronize the saloon as frequently as men. And at what age ought this precious ethical discipline to begin? How long after

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children learn to walk and talk? Their wills and consciences need training at a very early age. And, if drinking bears such valuable moral fruitage, parents ought to see to it that the custom is early begun. Perhaps this is just what is needed to give the public schools the moral excellence which some people claim they so much need. An open bar in the high school to develop the will and conscience of the students, how fine that would be!

Is the
Saloon
a School
for Moral
Development?

II. The theory surely involves us in some remarkable incongruities. It is generally admitted that the saloon is one of the worst (if not the worst) institutions among men, closely associated with criminals, productive of insanity and pauperism, linked to bad politics, presided over by men of low ideals and practices, and turning the feet of many to brothel and gambling den. It does not seem exactly scientific to send young men to such a place to secure invaluable moral discipline. How can the evil tree bear good fruit?

III. If a wise policy to follow with liquors, why not in other directions? For example, why not teach young men to use opium for the same purpose, to train the will by learning just where to stop? If it is a helpful practice to walk on the very edge of the slippery precipice in order to acquire "nerve," why not have young people learn to resist temptation and develop the will by a similar use of other narcotics? We may go farther; it is then a wise practice to introduce a libertine into a family of boys and girls to develop high ideals of chastity! Discipline their will power by letting them learn to resist his enticements! Evidently, Jesus was wrong when he introduced into his

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immortal prayer the petition, "Lead us not into temptation."

IV. Is it not pertinent to ask, are there not enough inevitable temptations in life without multiplying the needless liquor temptations, which so often cause such terrible distress and destruction? It is true that it is not well to shield and cosset the young overmuch. They do need wise discipline. They must be trained to do hard things. But discipline does not, as a rule, issue solely from struggles with temptation. It comes from bearing burdens, from services rendered, from tasks carefully performed. Many of the noblest characters in history seldom wrestled with what we call temptations. But life is full of temptations quite apart from beer mug, wine glass, or whisky bottle. It is not necessary, in order to have sufficient temptations for purposes of discipline in any one's life, to foster those connected with drinking. Moreover, those whose wills are most strengthened and best prepared to render noblest service to the world are those who resist the temptation to drink. Those who acquire the most moral fibre out of contact with the liquor habit are those who never begin it.

Are
Moderate
Drinkers
the Highest
Type of
Men?

V. What does the appeal to life really show? Do the moderate drinkers who stop short of drunkenness possess a higher morality than abstainers? No one can look over his neighborhood and find proof of such a monstrous proposition. That some moderate drinkers outrank in character some abstainers is very true, but common experience does not show that to be the rule. On the other hand, from two wide fields of recent experiment the exact opposite is shown to be true. Distinguished generals tell us that it is the universal experience in

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the British army that, whenever abstinence becomes the habit of soldiers, the petty crimes decrease and the moral tone increases. Many experiments in large industrial plants in Germany prove that where the use of liquors has been lessened there are fewer quarrels among workmen and a noticeable improvement in the morals of the men. These facts ought to be decisive.

**Liquor
Temptation
is Peculiarly
Deceptive** VI. This argument that moderate drinking is morally advantageous is peculiarly unsound and mischievous, because the liquor temptations are especially seductive and deceptive. They are not like the ordinary temptations of life. In the first place, no man is a competent judge of the amount that he can safely drink. Liquor completely deceives the user. He thinks that it makes him warmer, stronger, heathier, wiser, whereas, in fact, the actual results are exactly opposite. In ninety-nine cases out of a hundred the onlooker realizes that the drinker has had too much, while he himself is sure that he has not passed the limit of safety.

**Alcohol
a Habit-
Forming
Drug** In the second place, alcohol is a habit-forming drug, which tends to weaken the will and to blur the perceptions. The habit grows from month to month, while the power of resistance lessens. Instead of providing discipline, it forges bonds. The man with a whisky bottle is never complete master of himself. His master is in the "bottle." The bondage is all the worse, because it makes the slave feel that he is the only free man in the world. Of the scores of men at a saloon bar during any day, many go away with less power of resistance and few indeed carry home anything but a lighter purse and a heavier heart. That is not

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the place where patriots are made or good parents trained. To advise young men to resort to drinking liquor in order to acquire the needed discipline of life is to urge them to play with fire. It is leading them to become slaves of a custom that constantly lessens the power to resist temptation. It associates them with forces making for unrighteousness. It blinds them to the clearest and most important teachings of science respecting the real influence of alcohol. The time is near at hand when no intelligent person will indulge in advice which is nothing less than "moral anarchy."

In pronouncing sentence upon the two men convicted of violating the Mann Act (against the white slave traffic), at the close of one of the most notorious trials in San Francisco, Sept. 17, 1913, Judge William C. Van Fleet, of the United States District Court, used these words: "I wish to say that all through this case there is the evidence that Drink had its paralyzing influence upon the morals and the minds of these men and the young girls with whom they went on that trip to Reno. The terrible, debasing influence of the saloon and the roadhouse is too disgustingly apparent, and I make the observation here that society must pay the price for permitting the existence of these highly objectionable places." And yet, we are told that such "moderate drinking" as these men and women practiced,—none were drunkards,—is an indispensable element in character-building! It is certainly mournful, and almost maddening, to find educated people advocating such a demoralizing doctrine.

A Summary presented by Prof. Howard A. Kelly, M. D., Johns Hopkins Medical School, on *The Alcoholic Problem in Everyday Life*:

(1) Alcohol is non-efficient as a food, a most awful, wasteful substance.

(2) May be classed as a drug and a poison.

(3) Has no rightful position as a medicine.

(4) Destroys individual, domestic, and civic felicity.

(5) Increases taxation by filling prisons, madhouses, and work-houses.

(6) Greatest foe to civilization in heathen lands.

(7) Therefore could be wholly abolished with profit. *The Alcoholic Problem*, U. S. Senate Document, No. 48, 1909.

"Alcohol is not a food in the proper acceptation of the word." Sir James Barr, M. D., *Alcohol as a Therapeutic Agent*. *British Medical Journal*, July 1, 1905.

"I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers, which I must always keep on edge. As a surgeon, I must not drink." Prof. Adolf Lorenz, M. D., Imperial Hospital, Vienna.

"It is usual to charge the temperance lecturer with exaggeration. It is with difficulty that men believe him when he lays bare before them the dreadful ravages of intemperance. The fact does not surprise me. Few have thoughtfully lifted the veil which the demon of alcohol has, with artful cunning, drawn over his wreckage; few have peered with searching eye into the fathomless depths of misery and sin which open beneath the feet of the countless victims of intemperance." Archbishop John Ireland, St. Paul, Minnesota.

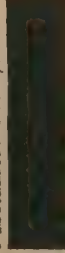
"It seems to me that the problem of intemperance is one of the gravest and most urgent that has ever confronted humanity." Hall Caine, the novelist.

DEATH-RATES IN PNEUMONIA

ACCORDING TO

ALCOHOLIC HABITS

Abstainers 18.5 %



Moderate Drinkers 25 %



Immoderate Drinkers 52.8 %



CHAPTER VIII

THE CURE THAT KILLS

There are many people who insist that beer is harmless, and that the way to solve the problem of intemperance and cure the evils of Drink is to drive out whisky by fostering the larger use of malt liquors. Let us appeal to the facts of experience and the teachings of the laboratory.

Light	It is the common claim made by those
Liquors no	who advocate this policy that there is no
Cure for	drink-problem in countries like Germany,
Intemperance	France, and Italy, where light liquors are

extensively used. But the truth is that the intemperance of Germany, France and Italy is recognized by statesmen in these lands as one of the most serious evils with which they have to contend. An able writer in the *London Saturday Review* recently stated: "The increase of alcoholism is becoming painfully evident all over Italy." A few months ago the Italian Premier, Hon. Luigi Luzzatti, in submitting his bill for the reduction of intemperance, presented a great mass of evidence, conclusively proving two things: First, that deaths from alcoholism in Italy are rapidly increasing, while the general death-rate is falling; and second, that drinking lighter liquors has not decreased drunkenness, nor lessened the crime, poverty, and insanity due to the Drink Habit. These are decisive words.

Prof. Cesare Lombroso, one of the most noted

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alienists, not only of Italy but of the world, recently deceased, published not long ago in the *Archivio di Psichiatria*, which he edited, the following stirring appeal by one of the insane asylum superintendents of Italy, Dr. Antonini:

Italian Testimony that Drink Fosters Insanity, Disease and Crime

"The hospitals and insane asylums are filled with alcoholic patients; consumption, promoted by alcoholic degeneracy, rages; pellagra joins itself with alcoholic poisoning; crime is becoming more frequent among the young; the suicides are legion; the people are growing steadily weaker and more morally degenerate." To this appeal Lombroso added his endorsement, and also

a protest against the indifference of the government respecting alcoholic liquors, demanding that rigid legislation be passed similar to our restrictive laws in many American states. Many statements were made at the Milan International Congress on Alcoholism (1913) by prominent Italian delegates in confirmation of these views. Hon. H. E. Falcioni, the Italian Secretary of State, reported that deaths from alcoholism have nearly trebled since 1889!

The testimony of such statesmen and scientists ought to enforce silence upon returning American tourists, who carelessly report that there are no drink-evils in lands where wine and beer are freely used. Here, also, earnest protest should be made against the foolish contention of some travelers that it is necessary for one going abroad to drink beer, as the water is dangerous! As a matter of fact, no such need exists. In the great majority of places, the common water supply is just as good as it is in America; and in the second place, pure bottled water can everywhere be bought for less money than is paid for wine or beer.

Drunkenness in Belgium

It is a well-known fact that Belgium has the largest per capita consumption of beer of any country in the world. Therefore, according to the advocates of beer-drinking

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as a cure for the evils of intemperance, there ought to be no drunkenness and no liquor problem in that land. Such, however, is not the case. The menace of Drink is there very serious. To prove this, only one witness need be called. One of its distinguished statesmen, M. Jules Lejeune, speaking in 1897, said: "With us in Belgium, alcohol [by which he meant liquors in general, including beer] produces frightful ravages!" More recent testimony is equally emphatic.

The Drink
Problem
in France

A worse situation exists in France. About two years ago, 1911, the *Brewing Trade Review* stated that the use of beer in that land had recently increased 25 per cent., but the use of the heavier liquors has also increased during the same period (being now nearly twice per capita what it is in Great Britain!). And never have the evils of Drink been so serious there as at present. Five years ago a notable report was presented to the Académie de Médecin, showing the alarming increase of deaths in France from alcoholism. While drinking more and more wine and beer, from year to year, Frenchmen have been using more and more absinthe (worse than whisky, but in the same class of heavy liquors), the increase being some tenfold per capita in the last generation, a fact which proves that drinking wine and beer does not lessen the evils of Drink and does not decrease the use of heavier liquors.

The French government, in an official document issued in 1905, declared: "In this region (Brittany) people are so constantly under the influence of liquor that the authorities do not interfere except the offenders are in a condition which prevents them from moving or which causes public scandal." Even the "Trade" in England admits the sad situation in France. In the *Brewing Trade Review* for Feb., 1909, a letter by

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Sir Edwin Durning-Lawrence is printed, in which these words are found: "No one acquainted with the facts can fail to feel proud of the comparative sobriety of our country as compared with *other nations, especially with France!*" Drink shops in France, we learn, increased from 355,000 in 1881, to 480,000 in 1911: now one to every 80 persons—for every bakery three bars! In this stationary population, insanity has increased in these 30 years from 47,000 to 70,000 cases! Evidently "light liquors" have not solved the drink-problem in that land!

French
Catholic
Clergy
Alarmed

No wonder that the French Catholic clergy, alarmed at the progress of alcoholism in France, are beginning to take measures against it. The leaders in the movement are Bishop Turinaz of Nancy and Bishop Latty of Châlons. Bishop Turinaz's book, "Three Scourges of the Workers," is a volume made up of pastoral letters sent to all the diocesan clergy and read in the churches. It deals largely with Drink. The Abbé Ract has issued a volume of 317 pages entitled, "Alcoholism and Decadence," and the Abbé Gibier one called "Our Social Sores—Alcoholism," 509 pp. Abbé Lemmens (Liège) has published many excellent works on this subject. Abbé Perrot has issued a powerful and popular book, "King Alcohol." Cardinal Mercier of Liège, Mgr. Duparc, and Abbé Beaupin are also prominent in this movement. There is much anti-alcohol literature in pamphlet form for wide circulation. Bishop Latty has introduced temperance instruction into confirmation classes and even into Catholic schools. The National League against Alcoholism (Paris) has printed a great number of works on this subject, large and small, for old and young, prepared by eminent churchmen and leading scientists.

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Drunkenness
Increasing
in Germany

The situation in other European countries is similar. No case can be found where a larger use of beer has decreased any of the evils due to Drink. The eminent scientist, Prof. Emil Kraepelin of Munich, testifies: "In the production of alcoholism in Munich, beer undoubtedly plays the chief rôle. It must be accepted that beer is capable of producing typical delirium tremens." In the year 1897, over 14,000 persons were sent by German Courts to institutions to be treated for *alcoholism*,—that too in the beer-drinking Fatherland, where drunkenness is looked upon lightly! And evidence was presented at the Fourteenth International Hygienic Congress that hospital cases of alcoholism in Germany have increased *five fold* in the past twenty years. No wonder the Emperor is alarmed over Drink! No wonder that a noted scientist of Munich, Prof. Max von Gruber, exclaims: "One cannot say anything too bad about alcohol!" An eminent authority of Basel, Dr. H. Blocher, a leader of the Swiss Socialists, makes this statement: "The whole question whether beer can be used in the war against spirits has not only been settled long ago to the disfavor of beer, but today it is senseless and dangerous, since it veils the real danger which threatens us and conceals the abyss before which we stand." A distinguished German, Prof. Gustav von Bunge, asserts: "No other drink [referring to beer] is so seductive. It has been in Germany worse than the whisky pest, because beer is more apt to lead to immoderate drinking." Another German, Dr. Hugo Hoppe, a great nerve specialist of Königsberg, declares: "On account of the democratic equality with which beer has established itself, the dangers of beer-alcoholism are much greater than from wine or whisky."

Recently, an eminent German scientist, Johannes

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Leonhart, M. D., has given very decisive testimony on this very point. He writes:

“In 1905, 6,046 persons were arrested in Berlin on account of drunkenness. This of course represents only a small proportion of the intoxication. The well-to-do classes do not figure in this for they are able to call a cab to be taken home without attracting attention. In 70 out of every 100 convictions in Berlin the offence was found to have been committed during intoxication. At least 10,000 persons are annually brought before the courts of the city as a result of taking alcohol. The percentage of sickness, due wholly or in part to alcohol, varies in different cities. In Charlottenburg, in 1904, Dr. Gravitz reported that 20 per cent. of the cases received in the hospital were alcoholics. In the last twenty-five years the number received into the hospitals on account of alcoholism has quintupled, while the population has only increased about a third. Unless alcohol is combated, the campaigns against tuberculosis and syphilis will be much more difficult. The connection between alcoholism and immorality has now been shown so unmistakably that it is clear no progress can be made in fighting immorality without at the same time fighting alcohol. Hamburg has set the example of appropriating material support to the Good Templars. The question concerning alcohol is not whether Meyer or Schultz believes that he can take two or three glasses of beer a day without harm, but, How is it possible to diminish the immense amount of injury from it that the whole German people suffer.”

In the same line, we have the statement of Dr. B. Strehler of Neisse that, according to a conservative estimate, founded upon the statistics of numerous city and county districts, the number of drunkards in Germany may be placed at about 400,000 who, if put shoulder to shoulder, would make a line of dangerous derelicts some hundred and sixty miles long! That does not show that beer-drinking is a very successful “cure!” A scientific expert of Germany, Prof. Adolf von Struempell of Leipzig writes: “Nothing is more erroneous from the physician’s standpoint than to think of di-

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minishing the destructive effects of alcoholism by substituting beer for other alcoholic drinks."

What
Edison saw
in Germany

Mr. Thomas A. Edison—the great inventor, before sailing home from Hamburg, after a visit to Germany in 1911, expressed some remarkable views about Germany and the Germans to the special correspondent of the New York World who accompanied him throughout his European tour. He was much interested in the industrial activities of Hamburg, but he found almost everywhere in the "Fatherland" evidences of the injurious effects of excessive beer-drinking, especially in the recent architecture of the country. What a striking commentary upon the fantastic notion of Prof. Hugo Münsterberg that the high art of the Germans is due to much beer-drinking! And this, not from a temperance fanatic, but from a keenly practical man, the world's greatest inventor.

Beer is not
a Harmless
Drink

There is no more harmful belief held by people today than the notion that beer is an innocent drink. The vital statistics of Great Britain show that certain serious diseases, like gout, liver troubles, diabetes, are from three to five times more common among brewers and bar-tenders (who chiefly sell malt liquors) than among the people in general. One of the most eminent European authorities on insanity, Prof. Albert Mahaim, of the University of Liège, found that about one-half the persons admitted to a certain asylum as "alcoholics" had used nothing but beer and similar drinks. So common is the injury done to the heart by beer-drinking, that this special trouble is known as the "beer-drinker's-heart," and in Munich one out of every sixteen of the hospital patients dies from this disorder.

With such facts as these before us (and a great mass

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of similar testimony respecting conditions in Germany is at hand and could be presented, if necessary), it is surely foolish to claim that drinking beer is the remedy for the evils of intemperance. The proposed "cure" has been extensively tried in many nations and the results are everywhere disastrous.

The fact that drinking tea and coffee has done much to lessen the use of liquors is no argument in favor of trying to cure intemperance by a larger use of beer. And yet this argument is sometimes presented by earnest people! There is here no fair analogy, because they are not alcoholic as beer is. In the recent experiments made in great industrial plants in Germany good results have been secured, not by increasing the beer consumption of the workmen, but by substituting tea, coffee, milk, and water, for malt and spirituous liquors.

Beer is not
a Food

The question whether alcohol, more especially in the form of beer, is a real food, has been hotly debated by physiologists for some time. A few years ago, equally eminent scientists could be quoted on both sides of the controversy. Confusion arose for a time chiefly over the definition of what constitutes a true, genuine food. But the true character of a food is now admitted to embrace at least three elements: It must build tissue, furnish heat, and provide energy, *without doing injury to any part of the body*. It is now universally admitted that alcohol, in small or large quantities, never builds tissue: instead it is a cell-poison. It is needless to quote authorities upon this point, because they all agree. As we are compelled to abandon the old notion that alcohol is a stimulant and regard it as a depressant and paralyzer (this being the influence which makes people feel that it rests them whereas it simply benumbs them), it is clear that it does not add any lasting vital

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force to the body or the mind. We have the authority of two of America's leading scientists in this department, to this effect: "Moderate amounts of alcohol (as in beer) taken with a meal, effect a very considerable lowering of the capacity for doing muscular work." (Prof. M. A. Rosanoff and Dr. A. J. Rosanoff, McClure's Magazine, March, 1909).

But the advocates of the food value of alcohol center their claim upon the fact that, when taken, a certain amount is burned, or oxidized, in the body, and so furnishes heat and acts as a food. In reply to this contention, some vital objections arise: (1) The amount of heat so added to the body is very small. (2) By sending the blood to the surface much more heat is lost through the skin than is gained by the oxidation, which explains why alcohol is harmful during exposure to intense cold. (3) Its disintegration of the cells, its action as a poison, more than counterbalances the gain from oxidation, and this fact takes it out of the class of true foods.

A few testimonies may here be set down.

Alcohol is
a Poison Prof. Max Kassowitz (died, 1913) of Vienna,
a distinguished scientist, makes this statement: "Alcohol is neither a good nor a bad nutritive substance, but a poison attacking and destroying protoplasm." After an exhaustive investigation Prof. Dubois and Dr. Schnyder of Berne, Switzerland, united in making this declaration: "The widespread notion that moderate drinking (even of light liquors) with meals helps the laborer to do his work is false."

Prof. W. O. Atwater, who said all that can be said in favor of the food-value of alcohol, used these words at the conclusion of his discussion: "It is to be remembered furthermore that the occasions when alcohol renders a necessary service as food are exceptional. At

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best, it is a very expensive source of nutriment. For people in health it is unnecessary." (Physiological Aspects of the Liquor Problem, vol. II, p. 343, 1903).

In this connection, while discussing the food-value of beer, it is only necessary to add the testimony of an eminent expert, Dr. A. Holitscher of Karlsbad, who completely covers the ground and fairly summarizes the conclusions of science:—"Beer is not a food; and it is a conscious or unconscious deception of the public to assert that it is. Beer contains, it is true, besides the alcohol and extract, a quantity of food material which the body can utilize. Should it not, therefore, be called a food? No! Other absolutely injurious, unusable, and poisonous material like glycerine, fusil oil, chloroform, or ether are burned in the body and their units can be estimated; but no one has thought of calling them foods."

Testimony
of Arctic
Explorers

There is much respecting the action of alcohol upon the human body which is complicated and difficult to describe, except in the technical language of science.

But a few facts of common experience clearly show that it is not, as just stated, a true food. For instance: If a *food*, why are athletes forbidden to use it? If a *food*, why have modern armies endured severe campaigns far better when using no liquors? If a *food*, why do Arctic explorers avoid using it? Listen to the testimony of one of the greatest of them. Fridtjof Nansen gives this remarkable testimony respecting alcohol, and he is surely a competent witness:

"My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds. It must be a sound principle at all times that one should live in as simple a way as possible; and especially must this be the case when the life is the life of severe exertion in an extremely cold climate. It is often supposed that,

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even though spirits are not intended for daily use, they ought to be taken on an expedition, for medical purposes. I would readily acknowledge this if any one would show me a single case in which such a remedy was necessary; but till this is done I shall maintain that the pretext is not sufficient, and that the best course is to abolish alcoholic drinks from the list of necessities of an Arctic expedition." In like manner Capt. Roald Amundsen in describing his great dash to the South Pole said to a reporter on March 11, 1912: "Alcohol of every kind was absolutely barred on the journey."

Lord Beaconsfield many years ago called beer "liquid bread:" a felicitous but false characterization, which the Liquor Interest, both makers and users, have ardently and continuously proclaimed from the house-tops. They skillfully use all possible means to perpetuate these erroneous beliefs about liquors.

**A Misleading
Beer
Advertisement** Some three years ago an agent of the manufacturer of a celebrated ale stated in an advertisement in a leading London paper: "When a man drinks good beer, he eats and drinks at the same time. A glass of good beer is as nourishing as a glass of new milk." When asked by a prominent scientist to give his authority for such a statement, the brewer's agent referred him to the report of a certain Commission (the names of its members he would not give!), wherein it is stated, not that beer has the same food value as milk, but that a quart of beer is equivalent in its calorimetric (or heat-giving) value to nearly a quarter of a pound of bread! That is, according to the Commission (which the brewer's agent misquoted!), ten cents' worth of beer is equal in heat producing efficiency to about two cents' worth of bread! But this is not food-value, because the heat so produced in the body is offset by the larger loss of heat through the cooling of the blood sent by the alcohol to the surface of the body. In other words,

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the brewer's agent falsified his authority; made a statement which deceived the public; while he refused to give the names of the persons behind the report which he misquoted and misused! Characteristic of the "Trade!" In like manner in 1907, the Pabst Brewing Co. of Milwaukee put into numberless newspapers an advertisement, stating: "The U. S. Department of Agriculture officially declares that beer is the purest and best of all foods and drinks." The Department at Washington at once branded the statement as false! (See Warner, *Social Welfare and the Liquor Problem*, p. 51. 1909).

An illustration, on a large scale, of the control which the Liquor Interest exert over the organs of public opinion, is found in the fact that when a temperance league in Germany sent copies of Emperor William's address, made at Mürvik (1910), to 2,400 newspapers, less than 350 used it in any form, while many of these cast suspicion on its genuineness and others changed its meaning! All this in "free" Germany! (See Gordon, *Anti-Alcohol Movement in Europe* (1913), Chapter VIII, for a remarkable story of the Tyranny of Drink).

Chemical
Comparison
of Beer and
Milk

To make this matter of the food-value of beer a little clearer, let us place side by side, the chief chemical elements in the same quantity of standard beer and of new milk in proportional figures:

	<i>Beer</i>	<i>Milk</i>
Alcohol	5.17	none
Fat	None	3.72
Nitrogenous compounds	.23	3.31
Carbohydrates	4.58	4.90

This comparison completely sets aside the popular impression that beer has any real food value, as it is

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wholly lacking in fat; almost totally devoid of nitroge-nous elements; its carbohydrates, while nearly equal in amount, are not in wholesome food compounds; and moreover, its alcohol both injures cell and tissue, and at the same time drives out of the body more heat than it adds.

The conclusion of the whole matter may be put in a few words. (1) Even at the best, beer is an extravagantly costly food: One loaf of bread contains more real "food-value" than a row of beer mugs a yard long. (2) It contains enough alcohol to injure the tissues and organs of the body. (3) It is a habit-forming drink, which weakens the will and frequently leads to excessive indulgence. (4) It is associated in its common use, with innumerable social and political evils to which a good citizen should not give encouragement. (5) The appeal to the facts of wide experience in various nations proves that beer does not drive out the heavier liquors or remove the evils of intemperance.

Substitutes
for the
Saloon

We are often told that the panacea for the gigantic evils of the modern saloon, which even the users of liquors acknowledge, is some "substitute," where men may find the social warmth and comradeship that they crave. Two false assumptions underlie all efforts to cure the evils of intemperance by simply providing substitutes for the saloon: (1) It is assumed that the Drink Habit is largely due to appetite; or, (2) That people generally resort to the saloon, not so much to satisfy their appetite, but rather to enjoy the sociability there provided. Therefore, it is argued, a substitute which supplies the sociability and diverts the appetite will solve the problem. Undoubtedly both appetite and the craving for sociability do much to sustain the saloon, especially with the young and the homeless. The glitter and glam-

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our, the excitement and hilarity of some drinking places, powerfully attract the thoughtless and the lonesome. But in proportion to the total amount of drinking done these factors play a subordinate part.

The chief thing to do, in fighting the Drink Curse, is not simply to provide substitutes for the saloon, but to destroy the superstition that creates the saloon, and then to destroy by law the organized greed which finds expression in the saloon. At a recent Public Hearing in Boston (1913) on the Drink Problem, the liquor men were very urgent that more state hospitals for inebriates be established. No wonder! They would like to have the products of their business kept out of sight as much as possible! What we need, however, is not more hospitals to cure drunkards, but fewer saloons. The state must strike at the roots of this evil, not merely doctor the diseased branches!

How
Abolish the
Evil? The
Argument
from History

The argument from history is decisive. Great evils are outgrown, not destroyed by any method of substitution. The bloody arena in the old Roman days was not brought to an end by tame games with gentlemanly conduct. They ceased because the Church filled the breasts of the people with a radically different ideal and spirit of life. The practice of duelling did not cease through the substitution of less dangerous weapons. It stopped only when men came to realize how utterly senseless the old "code of honor" was. The practice faded when the matters of "honor" began to seem silly. The same may be said of gambling. This vice has been lessened, not by substituting worthless "chips" for real money, but by the growth of a new sentiment. Low forms of pleasure do not cease by any mechanical substitution of similar forms shorn of ancient evils, but by lifting the level of life: and,

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when lifted to that higher level, men will easily and spontaneously provide the appropriate higher satisfactions.

The man who believes that alcohol is a supreme necessity, because a life-giver, will not frequent any substitute for the saloon where "soft drinks" are practically given away. They are not what he wants. The place may be brighter and the music better, but what he feels that he must have is not there, and therefore he will never enter. But destroy the superstition in his mind that alcohol is a life-giver,—show him the life insurance tables, the facts respecting athletic contests, the graphic diagrams that illustrate the increase of accidents and diseases and the decrease of mental and muscular efficiency due to the use of liquor; also the microscopic slides that reveal the havoc wrought in the tissues of the stomach, liver, and kidney by the so-called moderate drinking; and lastly, the injury to children,—a veritable "slaughter of the innocents,"—all kinds of defects of body and mind and thousands of early deaths due to parental indulgence,—then, if any manhood is left and he can be moved, the saloon will be abandoned. He will conquer the habit, not by way of a substitute, but by the surer path of intelligence and conscience. And in that path new and higher social satisfactions will spring up.

What, then, is the open way forward?

**A Campaign
of Education
the Only
Permanent
Remedy**

A campaign of education, in the widest and most authoritative manner: by pulpit and platform, by press and school. But are statutes useless? No! They are needed to curb the Liquor Interests which are immense and corrupt; and also to remove the opportunities of drinking: the fewer the better, and none wherever public sentiment can be made effective

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against the open saloon. But above all we must educate, widely and constantly.

Is moral suasion useless? No! The more the better. But moral sentiment needs scientific fact as powder, to be effective, must have the bullet to propel. To feel constructively and creatively men must see the truth clearly. To the enthusiasm of the reformer we must add the revelation of the laboratory and the test of the workshop. Therefore, we must educate all classes by every possible method.

Shall we cease to establish counter attractions in order to divert the masses from the saloon? No, indeed! Open up in slum districts beside every bar-room (wherever we cannot destroy it) a more attractive resort and organize as many effective influences in that direction as possible. Some will be helped in this way. But let us not call these resorts *substitutes* for the saloon; the name implies false philosophy and raises false expectations. Moreover, it is not in this way that the solitary drinker, the home drinker, or the banquet drinker can be reached, and they are legion; nor can the young in this way be prevented from contracting the Drink Habit, a matter of supreme importance.

Our chief hope is here: *We must educate!* We must make the fact that alcohol is a life-destroyer the master conviction of every young life. We must also show the thoughtless moderate drinker his real danger and appeal to his Christian chivalry and civic responsibility.

The saloon is sometimes called the "poor man's club." A very appropriate description! It makes everyone entering it poorer in all his relations of life: poorer in purse and personality; a poorer husband, a poorer father, a

The Saloon
as the Poor
Man's Club!

THE CURE THAT KILLS

poorer son, a poorer workman, a poorer citizen. He never brings out as much as he carries into the saloon, but the loss from his pocket book is the smallest of his losses. Somewhere in his brain a cell paralyzed, which means that his mind has lost a needed tool; somewhere in his blood-current a white corpuscle killed, which means that a defender against disease has been destroyed; somewhere among his heart-strings a mystic cord broken, which means that when its day of stress shall come, it will cease to beat.

A "poor man's club," indeed! That is what the railroad superintendent, the merchant, the insurance manager, the captain of industry tell the young man who stands in its door. What comes out? Go ask the policeman, the doctor, the keepers of asylums and almshouses! What comes out? Go ask the children who cry for bread, the wife who toils, the mother who mourns! The "poor" man's club? Yes, very *poor*! Out of the 1,000 saloons in Boston came last year 50,000 men so drunk that the police had to arrest them! What if every Sunday night the police had to arrest 1,000 persons coming out of the churches of the city, having been made crazy by the services held there? How long would such a state of affairs be tolerated? Surely, a very poor club! There men are organized to make politics unclean. There the demagogue has his throne and plots to break good laws and to make bad laws. There immigrants are taught that plunder is patriotism. There proceeds daily and nightly the unmaking of the American citizen.

All true clubs exist for educational, social, or benevolent purposes. The saloon associates men, not on spiritual, but on animal levels, serving no noble human need, but gratifying mere appetite and providing low

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pleasures. It abounds in ruinous temptations, not in wholesome amusements. It distributes no alms, but sends out many to beg or to steal. It produces nothing but want; it consumes everything that enters into manhood. In it works one purpose: Here greed takes advantage of human weakness to coin fortunes out of tears and woes!

"When public sentiment demands it, liquor laws can be enforced as well as any other laws." *Samuel J. Barrows*. 1908. Late President of the International Prison Commission.

"Nothing more morally insane can be imagined than that Law, the protector of society, should be used for the setting up and fortification of a traffic by which society is oppressed and demoralized; a traffic by which all the forces of education are clogged, and all the forces of vice and violence strengthened. It is lamentably true that a large proportion of our people support the Liquor Traffic at the expense of their health, homes, and all that should be dear to them; but it is also true that they are tempted to this by that perversion of the Law which plants the drinkshop in every place, and does it most plentifully in the poorest and most wretched localities. The people are to blame for falling into evil, but more to blame are those who put the stone of stumbling in their way, or who do nothing to remove the stumbling block from their path." *Sir Wilfrid Lawson*, M. P. Address given at Leeds, England, Oct. 23, 1905.

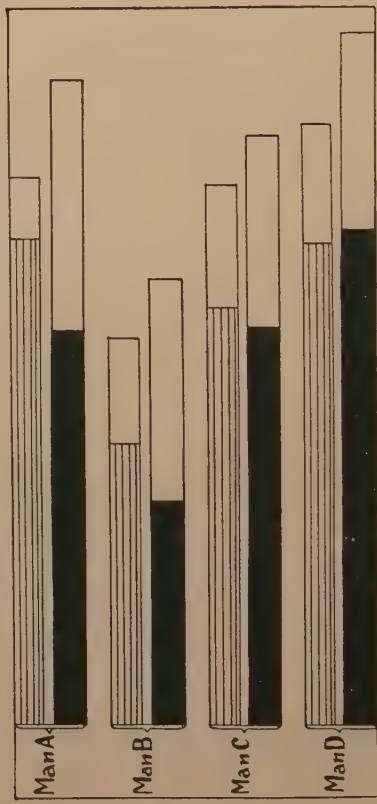
"Prohibition has attacked the evil at its source, and the results which the enforcement of this law brought about serve to indicate to what extent evils, that the South have accepted as human and inevitable, can be modified and cured, if proper measures are taken and these measures are backed by the will of the people." *Booker T. Washington*. *The Outlook*: March 14, 1908.

"If it [the state] lays either a regulating, a restraining, or a prohibiting hand upon the traffic in intoxicants, it does no differently from what it does in regard to adulterated meat, unwholesome meat, dangerous explosives, fireworks, obscene publications, lottery tickets, and numerous other subjects of sale." Judge Robert C. Pitman, *Alcohol and the State*, p. 92. 1877.

Effect of Alcohol on Combined Head and Hand Work Type-setting

Experiments made on 4 Printers on 4 consecutive days.
Alcohol given equivalent to that contained in two glasses of beer.

Lined Blocks represent averages of work done on Abstinence days (1st and 3rd)
Solid Blocks represent average of work done on Alcohol days (2nd and 4th).
Skeleton Outlines show how far each man fell short of accomplishing work expected.



Average loss of working ability due to alcohol about 9%.

Loss of working ability greatest in Man A, heaviest drinker; least in Man D the lightest drinker, but his work far short of expected

CHAPTER IX

THE FUNCTION OF LAW

Law is the orderly application of public sentiment to human life, individual and corporate. Without the machinery of law public opinion would often be ineffective or would act fitfully and ruinously by way of mob rule. On the other hand, if statutes are not backed by the general convictions of the people, they become a dead letter. And laws generally ignored are harmful to society, bringing government into contempt. These are certainly self-evident propositions obvious to all men.

But in this connection, a few important considerations need to be noted:

(1) While statutes ought not to be too far in advance of public opinion, still the law has a powerful educating influence, so that law makers may well represent the higher ideals of mankind. They should be leaders going ahead, but not mere pickets too far in advance of the main army. The so-called Sherman Law, regulating interstate commerce, illustrates the principle here stated. When enacted, it expressed, not the general views of shippers, much less those of railroad managers, but the moral ideals of a comparatively small number of reformers. But it has served in less than a score of years to bring the public as a whole to its point of view.

(2) A statute is not a failure simply because it is not always obeyed. Laws and customs opposed to theft,

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arson, and murder have never, even in the most advanced civilization, put an end to these crimes. The general principle to be followed is obviously this: Does the law, on the whole, restrain men from committing criminal acts, and, to a reasonable extent afford protection to society? Is the welfare of mankind promoted by such a law? The point is: Not whether all criminal acts are prevented, but: Is the community safer because there is such a law?

(3) It is often objected that all prohibitive laws naturally incite men to disobedience. People frequently declare: "When you tell me not to do a certain thing, you really encourage me to do that very thing." It is likewise argued that restrictive liquor laws promote intemperance. To tell a man that he must not drink is to encourage him to get drunk. It requires but little thought to see the fallacy of this contention. The recently enacted laws against spitting in public places, may have prompted a few wilful persons to act upon this theory. But how quickly the general public has fallen into line with the sanitary regulation. In thousands of cases today, men are ceasing to drink because the doctor prohibited liquor. The physician's command, "You must not drink," does not tempt the patient to drink twice as often. A restrictive statute does not prompt men to gamble. The same principle applies to liquor laws. Here and there a foolish man may consider it a cunning trick to do what the state forbids. But such cases are rare.

(4) Sympathizers with the Liquor Interests often condemn temperance legislation because all such laws are merely *negative prohibitions*. We are told that they are worse than useless, because they add nothing to the real life of the community. But these critics forget that the majority of laws, from the very nature

THE FUNCTION OF LAW

of the case, are prohibitive. Nearly all of the Ten Commandments are *prohibitions*, but the Decalogue has not been a failure. A majority of the statutes passed by every legislature practically take the form: Thou shalt not do this and that. A prohibition law, liquor or otherwise, is not merely a barren negation. It is obviously putting some mighty conviction into the form of law in order to make it effective. In the case of temperance, it is the conviction that abstinence is better than drinking. The best life of the community thus comes to organic expression. And every effort to enforce the law is educational.

(5) More common than any other fallacy in this connection is the erroneous belief that it is impossible to make men moral by legislation. But what else is the object of legislation in general? Does not the state exist to promote civilization, and is not the aim of civilization morality? Evidently, the state cannot in any mechanical way transform sinners into saints. But what is true of education, health, and business, is also true of temperance. School laws help to make the people wise by providing means of instruction. Sanitary laws promote the public health. Wise trade laws help to make the market place honorable. In many ways, good laws tend to make the people good. So too, effective temperance legislation helps mightily to make men sober. And being sober, they become more moral. This surely is the conclusion of the whole matter: While morality cannot be enacted and put by statute into the hearts of the people any more than health into diseased bodies by legislative act, yet it is the duty of the state to provide men with an environment free from moral taint and conducive to moral growth, as it is the duty of the state to insure sanitary conditions to human society.

SHALL I DRINK?

Impressive
Illustrations

When Gladstone, in 1860, introduced free trade in wine with the purpose of driving out heavy beer through the free issue of so-called grocers' licenses, the immediate increase in drunkenness, and crimes due to Drink, showed clearly how people may be made *immoral* by law. On the other hand, the world is full of impressive illustrations of this fact: That, decreasing the number of saloons in a given locality, shortening the hours that they are open, restricting the business by stringent supervision, and especially by abolishing it altogether, the morality of a community is improved. The act of 1906, closing dramshops one hour earlier on Saturdays and two hours earlier on Sundays, led in four years to a decrease of 38 per cent. in the cases of drunkenness in the five Irish cities: Dublin, Belfast, Cork, Limerick, and Waterford. Sunday closing in Glasgow (1911) cut down the arrests for drunkenness to less than *one sixth* of the average for the rest of the week!

There were 20,000 less drinking places in the British Isles in 1910 than in 1891. During the same period arrests for drunkenness decreased some 30 per cent.—not all due to the smaller number of bars, but certainly this was the chief cause. The diminution of crimes in our own American States, after a trial of restrictive laws for five years, has been decisive. The increase, in some cases, in petty crimes, has been due to the fact that drunkenness and illegal selling of liquor, previously largely ignored, are given more attention under the new conditions. The actual crime in the community decreases though these petty offences may, for a time, increase.

Question
of Liberty

In that interesting little book, *On Liberty* (1859), by John Stuart Mill, many statements are made respecting the foolishness

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of sumptuary laws, which have in our day been widely used by the Liquor Interests to discourage all temperance legislation. Herbert Spencer held similar views. But a very little consideration will show the error of these contentions. Two main points need emphasis: First, the sumptuary laws to which Mill, as a rule, referred are mere trivialities in comparison with the problem of Drink. While unwise to interfere by statute overmuch with the petty details of human conduct, nevertheless, when the very life of the race is at stake,—the welfare of home, church, and school; when the ravages of disease, the miseries of women and children; the multiplication of pauper, criminal, and lunatic; the corruption of politics and the nullification of laws are involved,—obviously these immense and vital interests must not be classed with *trivial sumptuary laws!*

The state not only has the right; it is under obligation to protect its own life. Even so extreme an individualist as President Emeritus Charles W. Eliot of Harvard University, has nobly expressed himself on this point (Address before No-License Workers, Boston, Oct. 29, 1908):

“There are many subjects today concerning which we must ask that question—the justification of interference with personal liberty. I gradually discovered that justification in the experience of Cambridge under a *No License* system. It has seemed to me that the clear collective good obtained by excluding the saloons from Cambridge justified the abridgment of the individual’s liberty, particularly when that liberty was a liberty to use for pleasure something that was unwholesome. . . . When I see a great collective good accomplished at the expense of the loss of a trifling or unwholesome bit of liberty, I am reconciled to that amount of interference with liberty.”

SHALL I DRINK?

The arguments used by the advocates of the personal liberty to drink liquor (a love of liberty that is mainly only the love of greed) would be ludicrous were not the situation so sad. As these pages are being written (1913), the liquor men in Chicago are trying to drive the women voters into their camp on the plea that, if liberty to drink is now denied, the next step will be to deny the liberty to eat ice-cream! How indescribably silly! For, if ice-cream killed one tenth as many as beer and whisky, how soon it would be abolished! The women of Illinois rebuked this foolishness by voting at the recent election (Nov., 1913), *four out of five for no-license!*

In the second place: In the recent and rapid evolution of human society, it has been found wise and necessary for the state to undertake many things which seemed to John Stuart Mill like vicious policies. Human conditions have, in some important respects, radically changed since his day. We interfere with personal liberty along the lines of Public Hygiene to an extent which probably would have seemed despotic to the great apostle of extreme individualism. But this is clearly justifiable and for the real good of the individual himself. This policy is not the abridgment of any freedom needful to the individual, while it is needful for the protection of the freedom of the community as a whole. So, also, it has been found necessary to interfere with the liberty of the employer in order to protect laborers from the exactions of organized greed.

A glance at present conditions and tendencies shows that numerous interferences with individual liberty are made necessary by the very complexity of modern society. But the need arises more largely from the demands of the new conscience, growing out of a deep-

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ening consciousness of the unity of social interests; and also, from the expansion of human sympathy. A clearer moral sense demands that certain things shall be done to foster that common good which in no sense limits individual welfare.

Freedom	And when we come to temperance, we
through	find another important influence operative:
Abstinence	The discovery that Drink is a life-destroyer.

Mill did not understand or appreciate this fact: Science had not then published its revolutionary discoveries. He, like many today, saw only the evils of drunkenness. He did not realize the menace to civilization in the habit of drinking, all liquors being life-destroyers. This new light has streamed in from numerous realms of experience and investigation. In this new light, the terrible curse of Drink stands revealed as Mill did not see it; and so clearly revealed that the facts demand an interference with individual customs for the good, not only of society, but of the individual himself. Wherever we find a person opposing restrictive liquor laws in the name of liberty, there we discover an individual who is totally ignorant of what science has demonstrated respecting alcohol, or one who is engaged in the liquor business and wants this liberty for mere gain.

Little attention need be paid to the representatives of the Liquor Interests when they indulge in loud assertions of their "rights." That is simply the old cry of the pirate, the gambler, the slaveholder: "You must not interfere with my business,"—no matter how evil that business may be. The "rights" of the brewer? But what about the "rights" of the children, who are robbed of a good inheritance and a good home because the saloon exists? The "rights" of the distiller? But what about the "rights" of the voter, who finds his

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ballot practically destroyed by the political gang operated from the dramshops? The "rights" of the saloon-keeper? But what about the "rights" of the taxpayer who has to bear much heavier burdens on his account?

Why so keen about the "rights" of liquor-drinkers, and so indifferent to the *rights* of the mother who wants a clean, safe place in which to rear her children? Why so loud in denunciation of all laws restrictive of the liquor business, and so indifferent to the destructive restrictions which this business puts upon home, school and church? The representatives of the Liquor Interests are the chief nullifiers of all laws, who respect the rights of none and abolish the rights of thousands (through them the pauper, the criminal, the sick, the insane lose their real liberty!), and who purchase their freedom to do evil by the ruin of the souls and bodies of mankind. Why talk so much about "restraint of trade," and ignore the "restraint of virtue" carried on by 250,000 drinking places in our land?

A man as keenly logical as Mill, but far more modern in spirit, the late Professor Thomas H. Green of Oxford University, stated the truth of the whole matter in these words: "Here, then, is a widespreading social evil, of which society may, if it will, by a restraining law, to a great extent, rid itself, to the infinite enhancement of the positive freedom enjoyed by its members. . . . An effectual liquor law, in short, is the necessary complement of our Factory Acts, our Education Acts, our Public Health Acts."

Total abstainers are the true apostles and advocates of "personal liberty," in its highest and noblest form; friends of the only freedom that is genuine and important. Total abstinence from intoxicating and injurious liquors is the only true realization and complete

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consummation of human freedom. We are freest when at our best, and we are at our best only when sober. Science teaches us that liquor actually destroys man's liberty in two ways: By paralyzing his higher life (lessening vigor of thought, will, and conscience), and by deceiving him, making him believe that he is stronger when in fact he is weaker!

Indulgence in what is harmful to oneself and others is an abridgment of liberty. Those who seek to redeem the race from the curse of Drink are the greatest emancipators of mankind. Those who indulge in what involves danger to themselves and carries injury to others are not really free, however much they may boast of their freedom. Only those are free who maintain the highest life, who subject appetite to reason and conscience, and who respect the spiritual and permanent welfare of others. To demand liberty that one may maintain a business whose profits mean the ruin of innumerable lives, is little less than blasphemy.

Evils
have no
"Rights"

The sacred principle of liberty confers on no man the right to coin money out of the degradation of manhood, the suffering of womanhood, and the privation of childhood. The greatest friends of "personal liberty" are those who protect and maintain their own spiritual independence and seek to keep others in the path of sobriety. To walk in the way that leads to drunkenness is bondage; to push others into that highway of ruin, for the sake of lucre, is criminality. Social evils have no inherent rights. Destructive vices have no sacred privileges. Freedom grants no man permission to injure himself or his neighbor. As a writer in a recent issue of the Journal of the American Medical Association so well puts the case: "The world is

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moving. The old fetish of '*personal liberty*,' at whatever cost of danger to the public at large, seems to be losing its power."

Decision of
Supreme
Court

The principle here set forth has the endorsement of the highest judicial authority in our land, the Supreme Court of the United States. The language of its notable decision is emphatic: "By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery equal to the dram shop. . . . The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source. . . . The police power of the state is fully competent to regulate the business—to mitigate its evils or to suppress it altogether. There is no inherent right in a citizen to thus sell intoxicating liquor by retail; it is not a privilege of a citizen of the state or of a citizen of the United States." *Crowley vs. Christensen*, 137 U. S. 91. In view of this clear and explicit language of our highest tribunal, it is exceedingly absurd for any one to continue to talk of his "sacred right" to sell or drink liquor. At another time the same court used this language: "No legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants. Government is organized with a view to their preservation, and cannot divest itself of the power to provide for them."

Hopeful
Statutes and
Decisions

The gains for temperance secured recently by court and legislature, are, however, far more than prohibitory statutes, repressive measures against the saloon, and the subjection of drunkards to police regulations. They are too numerous to catalogue here, but a few of the various

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directions which legislative acts and judicial decisions have taken may well be briefly indicated.

(1) The drunkard cannot now plead drunkenness as an excuse for his crime. "The law is well settled"—this is the language of the very highest legal authority—"that one who voluntarily intoxicates himself and beclouds his reason cannot set up such condition in excuse or mitigation of a crime committed in that condition." *American and English Encyclopædia of Law*, vol. XV, p. 239.

(2) The courts have taken many positions like the following: that transportation companies are under obligation to employ none but sober men; that a common carrier is not bound to provide accommodations for an intoxicated person; that habitual drunkenness is ground for removal from public office, for dismissal from positions of trust, such as executor or guardian, for the dissolution of partnership, for granting divorce of husband and wife, and in special cases for the voiding of a contract. All these decisions are powerful helps to the cause of temperance.

(3) Statutes have been passed in some states providing that habitual drunkenness be treated as a disease, the person so afflicted being considered a patient to be cured rather than as a criminal to be punished, and institutions have been created to carry out this idea.

(4) Both legislatures and courts are constantly enlarging the liabilities of the saloon-keeper. There are many state laws similar to the Illinois Dramshop Act, which, in section 9, not only holds the saloon-keeper liable for injuries in person or property sustained by any one through the sale of liquor by him, but the owner of the building in which the liquor is sold is himself held responsible for injuries so occasioned. And the Appellate Court of Illinois, in a decision recently handed

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down (1904), went so far as to hold that "a saloon-keeper is liable for the death of a patron while under the influence of liquor sold by him."

(5) In March 1913, a law was passed by the legislature of New York attaching a penalty of one year's imprisonment, or a \$500.00 fine, against intoxicated chauffeurs: a very wise statute which other states will soon adopt. But we may well ask: Why stop here? If we abridge his liberty, why not abridge the liberty of the seller who, by his business, puts this man and the general public in great danger? In Michigan, we find this prohibition in a statute, first passed in 1873: "No person shall be employed as an engineer, train dispatcher, fireman, baggage master, conductor, brakeman, or other servant upon any railroad in any of its operating departments, *who uses intoxicating drinks as a beverage.*" Many other states now have similar laws (See Chapter X). A business firm in Massachusetts recently employed a drunkard who killed a fellow-employer. The widow, Mrs. Annie McNicol, sued for damages and the Supreme Court of the state has decided in her favor. Mass. Decisions, vol. 215, Part III, 1913. These are only a few illustrations of the way in which legislative statutes and court decisions are responding to the world's growth in temperance sentiment.

The fact that two-thirds of the area and over half of the population of the United States are under prohibition is impressive and significant. Whatever we may think of this policy, it represents a deepening consciousness of the immense evils of the Drink Habit and the Liquor Traffic. It is a fact of which we must take account. This situation has been slowly won against the gigantic Liquor Trust, the corrupt politician, and the apathy of

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many respectable people. The forces behind it are widespread, intensely earnest, and destined to increase. They are temperance education in the public schools; the influence of doctors and captains of industry; the teachings of life insurance; the awakened conscience of the Christian Churches; the aggressive fight of the Anti-Saloon League; the constant pressure of the Woman's Christian Temperance Union. In the face of these forces, it is evident that saloons must, sooner or later, go out of existence. Their continuance is now solely due to the indifference of respectable people, who, temperate themselves, do not appreciate the gravity of the Drink Curse. As soon as such people realize how great the Drink Evil is, all necessary laws can be enacted and enforced. We are fast coming to see that the supreme necessity is not the *regulation* of the traffic, but the *suppression* of the habit.

Prohibition has its severe critics, and its enforcement under the conditions which have long existed in some places has been difficult and imperfect. But a slight change in attitude among certain respectable people would make the enforcement of strict repressive laws, against the making and selling and drinking of liquor, an easy and successful task. And this will soon be brought about by the various methods of education now operative and by the pressure of industry, insurance and medical science. What can be done, when public sentiment is sufficiently strong, has been made clear by recent experiences in San Francisco, Liverpool, and other cities. During the trying period following the earthquake and fire, the saloons were closed tight. The diminution of crime was immediate and rapid. The demonstration was complete that the Liquor Traffic can be stopped and its immense evils ended, just as soon as the people care to do so. That drastic laws can

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be permanently enforced just as soon as respectable people realize that the emergency is constant and menacing. Just as soon as they see that drinking beer and whisky works havoc in times of quiet as in days of stress and strain.

Enforcement Possible The same lesson was taught during a period of strike in Liverpool in the summer of 1911. Justices of the Peace ordered all drink shops to be closed at two o'clock in the afternoon, Aug. 18. The number of daily cases in the police courts fell at once from 180 to 41, while legitimate trade in the poorer districts immediately increased! This policy of early closing continued for ten days with most excellent results. What is the obvious lesson? Simply this: When the people wish it, when the now indifferent respectable people awake to the seriousness of the Drink Evil and decide that something adequate must be done, then the most drastic repressive laws can easily be enforced. When, for instance, we, as a people, take the same attitude toward the Liquor Traffic as we have long taken toward smallpox and cholera, and are coming now to take toward tuberculosis and other contagious diseases. The time will soon come when the general public will enforce some form of prohibition as it now enforces sanitary regulations against cesspool and contaminated milk and impure water. Deaths from the diseases just mentioned are nothing in comparison to the destruction, physical, social, and moral, flowing from open saloons.

The experience in the Panama Canal Zone has been most illuminating. Over 30 saloons in 1907. But by the constant pressure of the authorities these were gradually reduced until only *one* remained a few months ago. And then, on April 24, 1913, the Commission voted to abolish this and extend prohibition

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to the whole Zone! What is successful there can be made successful everywhere, when the people realize the evils of Drink as the officials there have come to realize them. The Canal Record, April 30, 1913.

When we reach the point of view respecting the Liquor Traffic that the Chinese have reached respecting the Opium Habit, all necessary laws can be enforced. The recently elected president, Yuan Shi Kai, in 1905, denied the ballot to opium smokers in Tientsin. So strong is the feeling of the Chinese at present against the Habit that in several provinces the users of opium are not allowed to vote, while the man who raises opium is put to death. Rev. Dr. James W. Bashford, Bishop of the M. E. Church, writes from Peking (Sept. 11, 1913): "Inasmuch as the sentiment against opium is exceedingly strong in China, it is altogether probable that the present Parliament will also deny the franchise to opium users everywhere."

**Testimony
of Chinese
Doctor** A famous Chinese physician, Dr. Wu Lien-Teh (it was he who stamped out the plague in Manchuria), while attending the International Medical Congress in London (1913), made this remarkable statement: "Only seven years ago, half the adult population of China smoked opium. Today I think that you can scarcely find one per cent., who do so. I feel sure that what we have been able to do in China, can easily be done in Europe in regard to the question of alcohol." These words were spoken at a banquet given in London by the National Temperance League, which was attended by over two hundred distinguished doctors from all parts of the world. And this declaration by the celebrated Chinese scientist was heartily applauded. A significant statement, indeed, which we may well lay to heart. Why not? Can we not do as well as the

SHALL I DRINK?

Chinese? Drink does America more harm than opium ever has done China. Therefore, the success of prohibition is simply dependent upon the enlightened conscience of the American people. When they come to know what science teaches and also come to see how great the miseries caused by liquor really are, they will decree the doom of the saloon.

It is asserted by many that prohibition has been a farce in Maine. The enforcement of the law there has, however, been made unusually difficult because of these and other similar facts: (1) The inability of the authorities to prevent the shipment of liquors into the state, an unfair and intolerable situation which the recently enacted Webb Law is meant to remedy. (2) The use of vast sums of money by the Liquor Interests to tempt the citizens of Maine to violate the law, and to create through the press of the country an exaggerated impression of the situation there, claiming a complete failure of the law. (3) The demands of thousands of summer tourists who coerce and bribe hotel keepers and others to provide liquors for them, and who then go abroad over the land and declare that prohibition in Maine is a failure!

Under these circumstances, the wonder is that the law has been enforced as well as it has been, and its comparative failure in certain places, especially during the tourist season, does not discredit the prohibition policy as applied under normal conditions: under the conditions of an awakened consciousness of the vast evils of Drink, which is sweeping over our land. We can all most heartily join with Hon. Joseph H. Choate, who recently used these words: "I think we owe a great tribute to our brethren in the southern states for the overwhelming force with which the reform has been conducted."

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The benefits of the "Maine Law" (the same may be said of Kansas and other states), as shown in the statistics of crime, pauperism, and insanity, on the one hand; and on the other, of education, thrift, and general prosperity, especially when compared with "liquor" states similarly situated, present an impressive argument for rigid restrictive statutes. The comparative conditions of license and no-license towns, and of the same town under successive periods of license and no-license, teach the same lesson. And nowhere has the experience in this line been more decisive than in Massachusetts.

The Lesson at Worcester (Mass.), the largest city to vote out the saloon (population, 140,000), clearly demonstrates what law and public opinion can do to lessen the evils of Drink. The No-License party controlled the city for two years, 1908 and 1909: beaten by a comparatively small majority, secured by corrupt methods. An association at St. Louis (Mo.), in the interests of the brewers there, issued a pamphlet (1910), purporting to describe results under No-License in Worcester, in which it was claimed, among other things, that: (1) "Hospital records show an increase of alcoholic patients," over the preceding license years; and, (2) "Police court records show that drunkenness grew more common."

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LET US LOOK AT THE FACTS

Arrests for drunkenness (license), 1906-1908 =	7,971
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“ “ (No-license), 1908-1910 ¹ =	4,641
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A decrease of 41 per cent.

Arrests for drunkenness (license), 1910-1912 =	9,111
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An increase of 195 per cent.

Arrests for all causes (license), 1906-1908 =	12,162
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“ “ (No-license), 1908-1910 =	9,325
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A decrease of 31 per cent.

Arrests for all causes (license), 1910-1912 =	13,811
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An increase of 46 per cent.

Alcoholic Patients at City Hospital (Under License) (1906-1908) =	497
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Alcoholic Patients at City Hospital (Under No-License) (1908-10) =	327
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A decrease of 34 per cent.

Alcoholic Patients at City Hospital (Under License) (1910-1912) =	678
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An increase of 107 per cent.²

Comment on these comparisons is surely unnecessary.

¹ The police under the temperance Mayor, the Hon. James Logan, were naturally more vigilant in arresting "drunks," which would tend to make comparisons with license periods less favorable to no-license than actual conditions would warrant.

² The Worcester Board of Health reported 48 deaths from alcoholism in 1906-1908 (license); 16 in 1908-1910 (no license); and 38 in 1910-1912 (license).

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In the pamphlet, to which reference has been made, it is asserted: "The whole city was infested with crime [during the no-license period] and 2,000 dives were running men, women and children to hell's gate." But this, if true, is an admission from a defender of saloons that Drink does all the evil that the temperance advocate claims. How can drinking liquor in 2,000 "dives" be so bad, if drinking it in 200 saloons is innocent? The evil lies, not in the place where bought but in the liquor itself. It makes practically no difference whether a man obtains a drink at a licensed bar or from a "blind tiger." Typhoid germs kill whether taken from the town pump, or from a secret spring. The above statement respecting the evils claimed to have been produced by the 2,000 dives damns the whole business.

Moreover, it was the Liquor Trade which stood behind the 2,000 dives. Hon. James Logan asserts, what is obviously true, that such "dives" existed under license, and while the number increased under no-license, the figure just given represents a great exaggeration. In this connection, it must be remembered that the "Trade" actually promoted the starting of these "dives" and the arrests of the keepers (even inducing low women to engage in the business), in order to make a black record against the mayor and turn public sentiment against no-license!

But the policy of no-license was not responsible for the existence of those illegal drink shops. They were largely products of a lawless business. Obviously, the society against horse stealing in pioneer days was not responsible for the robbing of hen roosts. The "Trade" that encourages the unlawful sale of liquor cannot with reason charge the evils of its use upon the friends of sobriety. This pamphlet even quotes a Worcester

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brewer who boasts of his illegal sales: "I made more money during the two years of no-license in Worcester than ever before." If evils existed to such an extent (which was not the case), who but the liquor men were responsible for "running men, women, and children to hell's gate?" The 2,000 dives could not have furnished the liquor, had not the Trade illegally sold it. Moreover, the claim in the pamphlet, that the records of the Interstate Commerce Commission show that more liquor was shipped into Worcester under no-license than under license, is absolutely false. Hon. William J. Meyers, Statistician of the Commission, asserts that no such records exist. Such baseless claims abound, not only in this pamphlet, but in liquor publications in general.

More used
in "Dry"
Territory?

Two matters need brief attention at this point, especially because erroneous impressions respecting them are widespread. (1)

It is often asserted that more liquor is consumed in prohibition territory than in other places. But what are the facts? Testimony was recently presented to the Interstate Commerce Commission that 20,000,000 gallons of liquor were annually shipped by express into prohibition states. But this would make only about one and one-half gallons per capita consumption for these states: the U. S. Brewers' Association (Year Book: 1912) gives even a smaller amount. Careful investigations place the present per capita consumption in Kansas (including medicinal and industrial uses) at 3.01 gallons. The per capita for the whole nation (including these prohibition states) is, however, some twenty gallons! This does not prove that prohibition is a farce! Again, a Portland, Maine, newspaper has frequently asserted that over \$1,000,000.00 are sent out of the state annually by the people of Maine

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for liquors. But this would be only about \$1.50 per capita for its people (not counting the large summer population which consumes the most of it), while the per capita for our nation is over \$20.00!

It has been argued that prohibition must be a failure because the per capita consumption of liquor increases as the prohibition territory enlarges. But the increase in use for the whole country does not prove (as any one ought to realize), that more is used than formerly in "dry" states. The rapid growth of our big cities, all "wet," largely due to drinking immigrants from abroad (some ten millions in the last dozen years), the increase in wealth and the consequent tendency to luxury, and the gigantic efforts of the "Trade" to increase its sales as seen in newspaper and billboard advertisements: these are the chief causes of the increase in our per capita consumption. Also, the use of alcohol in industries rapidly increases from year to year.

To hold, as some writers do, that prohibition actually promotes drinking, because the per capita use of liquors has increased, in the nation as a whole, as prohibition territory has extended, is an obviously illogical claim: a *non-sequitur* of gigantic proportions. If there should occur in the entire nation a rapid increase in the cases of smallpox (due to immigration and unsanitary conditions), no one would attribute this increase to the more rigid enforcement of vaccination in a half-dozen states. And yet, this would be no more unreasonable than the assertions of these opponents of prohibition.

Evidently Mr. George B. Hugo, an intelligent liquor dealer, was correct when he stated at the Sagamore Sociological Conference: "There is certainly less consumed in prohibition states: There is no question at all about that. Of course it may be claimed that prohibition does not prohibit; but, if it does not pro-

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hibit and they (brewers and distillers) sell more goods under prohibition why are they fighting the law?" See Conference Report (1910), p. 12.

(2) But there always comes up in these "Blind Tigers" discussions the matter of "Blind Tigers," and similar devices for the illegal selling of liquors, which are said to be very numerous under prohibition. In reply it may be confidently stated: Prohibition prohibits as well as any system of mere regulation regulates. The liquor trade, it may be said, is on the whole, extremely lawless: Its finished product is a criminal, and it will violate any law that is enacted. Prominent journals representing the "Trade" openly admit this fact. Careful investigation shows that the proportion of "Blind Tigers" per population, in license territory is just about as great as in prohibition territory. A mildly restrictive liquor law does not stop the illegal selling of liquors, as is assumed by the opponents of prohibition. And it is manifestly absurd for us to allow those engaged in an admittedly evil business to dictate the terms of legislation, saying: If you let us have our way, we will not break the law, but if you draw the rein too tight, we shall sell in spite of the law!

Of course "Blind Tigers" in a community are bad. But the evils which they represent will be finally abolished, not by making liquor laws more *liberal*, but by manifold processes of education, which will destroy both Drink Habit and Liquor Traffic. And even a *blind tiger* in a community is not so bad as the ferocious animal with wide open eyes, at large on the streets, under the protection of the law, and standing at every corner to snap at our boys and devour our weak and wayward men!

Advancing
Legislation

Men are not safe, and the community is not safe, until men refuse to drink from the enlightened action of their own will.

But the state must recognize that there are many weak persons in its population who need all possible discouragement against the use of liquor and all possible protection against the temptation to drink. It is under heavy obligations to do all that it can, as fast as it can, not simply to regulate but to destroy the Drink Habit and the Liquor Traffic. To this end, it must use law, so far as public sentiment will enforce it. And it must foster all kinds of educational agencies to create a public sentiment adequate to enforce all measures aimed at the destruction of these ancient evils.

Law, unsupported by public sentiment, as has been stated, is ineffective, but public sentiment without the law is incomplete. Therefore, temperance agitation and education must constantly evolve moral feeling against the habit of drinking and the maker of drunkards. Legislation, hospitable to sobriety and repressive toward intemperance, must be successfully adapted to new phases of the problem. Social evils, like plant pests, become in time immune to certain remedies, and new ones have to be devised. The warfare against evil never ends. The foe, driven from one entrenchment, burrows at some other spot. The enactment of the best temperance statute is but the forging of a weapon. But this weapon alone will not win a victory. To overcome the great evil toward which it is aimed, it must be used by righteous men, who become irresistible by virtue of a supreme enthusiasm for humanity. It is not enough to have a model law on the statute book of the state: it must be enforced by public opinion. The situation calls for wise statesmanship and high expediency: a less stringent law vigorously enforced

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is far better than a more drastic statute that is generally ignored.

The friends of temperance need to be both idealists and opportunists: committed to restrictive policies as temporary measures, and also favorable, wherever possible, to legislation destructive of the Traffic. They must be willing to strike it wherever it can be hit. To capture even an outpost helps toward the final victory. Whatever curbs the power of the maker and seller and lessens the opportunity of the user means progress for sobriety. Laws need to be enacted that will increasingly restrict the Trade, shortening the hours of sale and putting heavier burdens upon the business. Held more and more responsible for injuries done to women and children, saloons must be removed farther and farther from residence districts and industrial plants. Wherever public safety is concerned, law must enforce abstinence. Saloons ought to be made to carry, by special assessment, the entire cost of inebriate asylums and hospitals. No local community should be allowed to share in its license fees, bribing voters to vote for saloons to lessen taxes. All such revenues (to be abolished as soon as possible) should be used for general state purposes as remote as possible from enterprises supported by public taxation.

Contempt
of Law

The best law respecting this matter for any community is the one that can be best enforced, always, however, remembering: (1) No law will be universally obeyed: (2) All laws will be, so far as possible, violated by many engaged in the liquor business, which is always lawless: (3) It is unfortunate to have any law that gives to the liquor trade a vested interest or that implies the public sanction of it as a legitimate business. The evil influence of this state endorsement of liquor is greater than the

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evil due to the sporadic contempt of law arising from the imperfect enforcement of restrictive legislation.

The opponents of prohibition make very much ado about the "contempt" of law, which such a statute is said to occasion. They claim that the illegal selling of liquors brings all government into disrespect. But people should remember that some lawlessness at this point is not to be compared with the general lawlessness practiced by the Liquor Trade. The saloons represent a much more serious contempt of many laws. Breaking a prohibitory statute, here and there, is not so great a menace to good government, as the abounding criminality which the saloon fosters, no matter whether laws are mild or severe. To raise the issue respecting the contempt of law comes with poor grace from sellers of liquor who produce thousands of lawbreakers, and from drinkers who, by the use of liquor, bring into contempt the good of humanity and the laws of God as revealed by science!

Gothenburg
System

The merits and demerits of the Scandinavian method for the municipalization of the sale of liquor have been acrimoniously debated for some years. The opinions even of fair-minded people interested in temperance reform, have radically differed on this subject. After much reading of the statements from both sides, and with an earnest desire to make a fair presentation of the exact facts, I wish briefly to describe the present situation.

The advocates of the system, which varies considerably in different cities, make the following claims in its behalf:—

(1) The liquors sold are pure, as all temptation to adulterate them is removed.

(2) The city shops (called *Bolags* in Sweden and

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Samlags in Norway), where liquors are sold, are clean, orderly, and free from vicious associations.

(3) The system prevents all illegal selling, putting an end to "blind tigers" and "bootlegging."

(4) The local company of respectable citizens carrying on the liquor business in any community has no interest in increasing the amount sold, being paid only a fixed percentage on the capital invested, all other gains going to the public treasury. This is claimed to be a decided advantage over the common saloon, where the greed of the bar-tender very naturally seeks to induce customers to drink to excess.

(5) Another great advantage claimed for the system of so-called "disinterested management," is that it removes the corrupting influence of the liquor trade from politics.

(6) By this system the profits of the trade are made to serve the whole community: The evil habit of a few is compelled to do good to all.

(7) The results of a generation show, so it is claimed, that both the quantity of liquors used per capita and the number of crimes committed in these countries have greatly decreased.

Surely this is a long and impressive list of merits. But do the facts support these claims?

Let us first consider the last advantage claimed for the system. The truth is that over sixty years ago there was a great temperance uprising in Sweden, and in 1855 (some ten years before the Gothenburg system was started) a parish local option law was passed, by which, by vote of the people, the sale of liquor was at once stopped in 2,000 of the 2,400 local districts of the country (many of the remaining 400 have since stopped the trade). The gains for sobriety were immediate, long before the

What are
the Facts?

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Bolag came into existence. Moreover, the system itself has never been applied to more than about one-fifth of the Swedish population. Obviously, the decrease at that time in the use of liquor cannot be attributed to the Bolag. It must be remembered, also in this connection that Sweden now consumes (in spite of the non-sale in so many parishes) nearly a gallon more liquor per capita than Great Britain. The death-rate from alcoholism in Stockholm is the greatest in the world. Such facts do not commend the system.

Take now the matter of crime. When
Crime not
Lessened the system was put in force, about 1865,
a radical change was made in the law governing the arrests for drunkenness. Previously the peace-officer had been given two-thirds of the fine for making the arrest. This policy naturally led to many abuses. When this law was repealed, these arrests suddenly decreased, making this apparently sudden decline in crime due to the new Bolags, which had in fact nothing to do with this result. And yet learned writers have made much of this circumstance. Their conclusion in this respect is wholly erroneous.

Again, in the cities which have the system, crimes in general, and arrests for drunkenness, have increased faster than the population. Gothenburg today is itself over five times as drunken as London if we judge by police records alone, which, however, afford only a tentative means of comparison. In Bergen and Christiania (Norway) the convictions for drunkenness are respectively 30 and 57 per thousand annually. In English cities of similar class, Hull and Liverpool, they are 13 and 11. In Stockholm, the cases of drunkenness are about twice what they were (in proportion to population) in the dozen years before the system was established there in 1877. In spite of the general

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abstinence of the people in the rural districts, it is estimated that there are 50,000 drunkards at present in Sweden, one to every 14 men. Surely the system has not been a panacea.

Claims not
Supported

Let us now consider briefly some of the other claims. That in reference to the purity of liquors sold needs no special attention. They cannot be rendered harmless by being sold in pure form by the city. People often talk as though the only injury arises from adulteration. But the purest liquor is a poison so far as it contains alcohol. No ordinary adulteration can make it worse than the alcohol in it. As a matter of fact, the evidence shows that adulteration of liquors is common in Norway and Sweden. Whether more or less than elsewhere, it is impossible to determine. But this much is evident: the system in practice does not insure purity.

Is the Bolag free from certain evils inherent in the saloon? Theoretically, "Yes." But, practically, "No." The stipulations of the law are violated there just as our own laws prohibiting Sunday sales are constantly violated with us.

Again, does the disinterested municipal liquor-shop prevent illegal selling,—“blind tigers?” The testimony is conclusive that such is not the case. No better authority can be cited than Dr. Johan Scharffenberg, who writes: “It has been proved that there were more illegal sales in Frederickstad after the re-establishment of the Samlag in 1904 than in 1903, when it was closed.” The same is true in many other places, testifies the eminent scientist, Prof. Harald Westergaard of the University of Copenhagen. The leading dailies in the large cities constantly refer to reports and arrests in connection with “blind tigers,” of infinite variety:

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even women are frequently arrested for such illegal selling.

Is it true that by this system the sale of liquors is made purely distinterested, so that the "Trade" has no temptation to increase the amount used? In theory, "Yes;" but, in practice, most emphatically, "No!" On this point, no end of testimony is at hand, similar to the following statement by Oskar Eklund, M. P., from Stockholm (1908): "The Gothenburg system has never become in practice what it was in principle. It almost immediately degenerated into a common monetary business, and the warmth of its advocates for the promotion of temperance and morality dropped down to zero." Mr. Edwin A. Pratt, a fair and careful investigator, declares, that the company formed to manage the trade in liquors is no more philanthropic in its motive than an English brewery. Licensing and Temperance in Sweden, Norway, and Denmark. 1907. See also: The Breakdown of the Gothenburg System. By Ernest Gordon. 1912.

The municipal liquor company, in buying its goods of brewer and distiller, not only increases the liquor power in the town, but it comes into entangling alliance with that power, a situation, which, as experience shows, is productive of much evil. The fact is that it is impossible to have the liquor trade in any community under any form without having there the evils that issue from Drink. "Disinterested" management is an illusion.

Does the Gothenburg system take the corrupting influence of brewery and distillery out of politics? Its advocates so claim. Theoretically, the companies who operate the Bolags, and turn its profits

Liquor
Interests
still in
Politics

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above a certain percentage over to the city, or the state, are disinterested gentlemen who never lift their fingers to shape the political policy of the town. But the very privilege which they enjoy gives them an influence in politics which is often corruptly used. This is a notorious fact. It could hardly be otherwise, the business being what it is and human nature being what it is. A trade lying on the borderland of crime and vice could hardly fail to have a demoralizing influence upon those engaged in it. This is one of the distinct evils of the system. It necessarily tends to dechristianize every Christian having stock in such a company. His profits from Drink make him tolerant of the evils of drinking.

We have at this point the testimony of a distinguished publicist of Finland, Dr. Matti Helenius-Seppälä of Helsingfors, member of the Finnish Parliament, who, in an address in Holland at the International Congress on Alcoholism, said: "The influence of the 'trade' is, as already said, great, even in the cities where the 'Gothenburg' system is introduced: the money which the cities derive from the saloons and shops is large and one does not like to slaughter his milch cow! As the abstainers saw how great a hindrance to their work the Gothenburg System was, they took to teaching the youth and the people that the trouble brought about by this system was much greater than the profits in money received." As a matter of fact, this Scandinavian System is, in essence, not a *reform*, but a *revenue* measure. The motive that sustains it, is the desire for *lower taxes*, not an interest in temperance.

Corrupting
Compact

Just here an important point remains to be considered. Is it an advantage to have the profits of an evil custom turned

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to the service of the whole community? Is it not, instead, an unmixed evil to bribe the public conscience to condone that evil just because its profits lessen personal taxes and support public institutions? It creates a situation which says to a man, If you will let me engage in this evil business, I will pay half your taxes and build better school-houses for your children. This is nothing but the service of the devil under the livery of heaven. Is it well, for instance, to make the score of boys and girls who line the desk of the public library feel that they can have one more book a week because their father drank a lot of liquor in a municipal grog-shop? Is not that a most demoralizing situation? Consider what might have been if these fathers had not been there. None would have been drunk. None would have beaten wife or child. None would have gone home empty-handed to a needy family on Saturday night. All would have been able to buy better clothes and more books for their own children. A small part of the money wasted at the Bolags would have given the community greater benefits than come from such profits. The arrangement is as wasteful economically as it is ethically demoralizing.

Some
Testimonies The Rt. Hon. John Burns, no temperance fanatic, has hit the nail squarely on the head in these forcible words: "City ownership of public houses (saloons)—the Gothenburg system—will elevate drinking into a civic virtue, boozing will be a test of local patriotism, and work-people will drink their village into a free library or a park by a process that will land many in the hospital, some into jail, a great number into asylums, all into misery, and send not a few into the cemetery!"

A fact of great significance in this connection is this:

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While this system is being heartily advocated in our own land, the sentiment in Scandinavia is turning rapidly against it. The strict temperance people of those countries have never approved of Bolag or Samlag. Three years ago during a notable strike, 55 per cent. of the voters declared for prohibition,—surely, a severe condemnation. The party opposed to this system recently elected 128 out of 230 members of the House of Commons in Sweden, and at the request of this majority, on November 17, 1911, the Council of State appointed a Royal Commission of eleven members to investigate the growing evils of the present system and to suggest improvements, especially local option for cities, a considerable sum of money being appropriated for the purpose. Mr. Karl Staaff, the prime minister, in defining its duties, said: "The financial condition of the state would rest on a safer basis under a general condition of sobriety than by encouraging a desire for and the use of liquor."

These facts prove that the Bolag is not considered a success by a majority of the people at home. At a great meeting recently held in Stockholm (1911) to memorialize the king in reference to the increasing drunkenness in the city (in spite of the Bolags) Rev. Elis Heuman, chaplain to the king, said among other things, "The whole population is thus becoming poisoned by alcohol." Surely we would better shun a system that is so generally condemned at home.

At the International Anti-alcohol Congress held a few years ago in Stockholm, the Gothenburg system was the subject of a searching discussion. The weight of testimony was decidedly against the Bolag. There is no room here for even the briefest summary of that debate. But these testimonies are typical: Prof. August Ljungren, after pointing out that modern

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science recognizes no so-called moderate use of liquors containing a poison like alcohol, said: "Every system which overlooks this fact (as the Gothenburg does) is doomed to failure." The eminent Swedish sociologist, Prof. G. H. von Koch, stated: "I held for many years that the Gothenburg system was based on a sound principle, but the more I have studied the question the more decidedly I have come to the conclusion that in practice it works out altogether badly." Many others have likewise been obliged to change their opinions for the same reasons.

Finally, Prof. August Forel, formerly of the University of Zurich, a veteran among scientific advocates of temperance, used these significant words: "That the Gothenburg system in Sweden is bad, we have all seen, and it is confessed on all sides. How can alcohol be fought as long as the community or stock companies are interested in its sale?" Yes, indeed, how can it be successfully fought? That simple question demonstrates the fatal weakness of the system.

At the Twelfth International Congress on Alcoholism held in London (1909) the best that an apologist for the system, Prof. Lars O. Jensen, of Bergen, could claim for it, was this: "It has been of some help to us in this respect"—lessening the consumption of liquors. But even this point was disputed by nearly all the experts who indulged in the discussion of Prof. Jensen's paper. *Proceedings*, p. 237.

At the recent (1913) *International Congress on Alcoholism* (the Fourteenth) at Milan, the sentiment of the thousand delegates from forty-four countries was overwhelmingly against this system. Hon. Edvard Wavrinsky, member of the Upper House of the Swedish Parliament, said: "We do not like the Gothenburg System. . . . We seek to crush it by giving our

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towns local veto powers, and will, step by step, abolish the traffic altogether."

Other
Failures

A dozen years ago, "Grey Arms" was opened at Broome Hill, Eng., under the patronage of Earl Grey, to show how the evils of Drink could be abolished by "disinterested management," and all was done that money and respectability could provide. But the venture soon proved a most "dismal failure," as the authorities there declared. On complaint of clergy and police, fines and warnings were frequent. A clear demonstration that liquor selling and liquor drinking can no more be made harmless than gambling and leprosy.

The results of the "spirits-monopoly," which the government of the Czar began to introduce into Russia in 1895, confirm the position here taken. It is claimed that the object of the government was more moral and hygienic than financial in establishing this monopoly. But in these 18 years, both the per capita consumption of liquor and also the amount of drunkenness have greatly increased: the consumption per head of the population increased some 13 per cent. in the seven years from 1904 to 1911: this too in a time, not of prosperity, but of financial distress.

The deepening conviction which is more and more taking possession of earnest and thoughtful people all over the world is this: What is true of opium in China is equally true of liquor in every land: *The infinite mischief lies, not in the way it may be obtained but in its use.* The fact which forcibly impresses the employer, the physician, the scientist, the moralist, the patriot is this: *Simply to change the method of sale cannot rob Drink of the evils which it produces.* They inhere in the alcohol and go with it however and wherever it may be obtained.

"Thirty years ago physicians were rather promoters of the use of alcohol both as a stimulant and as a remedial agent. Now everywhere on both sides of the Atlantic medical men are foremost opposers of the use of spirituous liquors as a beverage or even as an agent in the treatment of disease." Prof. Frederick Peterson, M. D., Columbia University, New York Medical Journal, June 11, 1910.

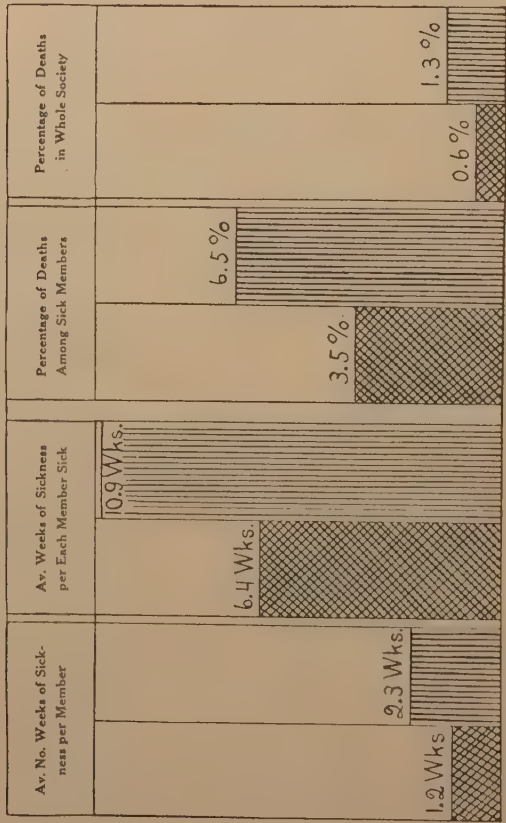
"This scourge of drink," writes M. Léon Bourgeois, the French ex-cabinet minister, "has a prominent place in all our social miseries. We meet it everywhere. It hides itself behind tuberculosis, in madness, in crime, but it is always at the bottom of all our evils, of all our degeneracies. It is the chief enemy of the race."

"Alcoholism is universal in its range, no order or class is free from it. It takes its dreadful toll of both sexes and of all ages. To lessen its influence would be to benefit the whole community. It is an evil which touches every one of us, and every one of us has his part to play in the war against it." Sir Alfred Pearce Gould, M. D., Tenth Lees and Raper Memorial Lecture, Oct. 31, 1912.

"I believe that in this simple change of personal attitude from passive to aggressive lies the only force that can free this land from the drink habit and the liquor traffic. It would be like dynamite under the saloon, if, *just where he is*, the minister would begin active work against it; if, *just where he is*, the teacher would instruct his pupils; if *just where he is*, the voter would dedicate his ballot to this movement, and so on through the shining ranks of the great powers that make for righteousness." Frances E. Willard, *Glimpses of Fifty Years*, p. 335, 1889.

Comparative Sickness Abstaining and General Benefit Societies

Statistics from H. DILLON GOUGE, Public Actuary, So. Australia
Abstaining Societies represented by diagonal lines.
General Societies represented by vertical lines.



- I. Abstainers averaged only about one-half as much sickness as those in general benefit Societies.
- II. Abstainers, when sick, recovered sooner by over four weeks, thus saving in wages and sickness expenses.
- III. Only about half as many abstainers died when sick.
- IV. Death rate in abstainers' societies was less than half the death rate in societies not requiring abstinence.

CHAPTER X

SIGNS OF PROMISE

A serious wreck occurred recently (June, 1913) at Stamford, Conn., on the New Haven railroad, in which many lives were lost and a large number of persons were injured. The engineer was not charged with drunkenness in this case, though many similar disasters on steamships and trains in recent years have been due, not to drunkenness, but to drinking. For it has been clearly shown that the use of a small amount of liquor, which does not produce visible intoxication, does impair the senses and the judgment and so renders the man unfit for the best service and that too for a period of many hours.

The New Haven officials took warning from this disaster and at once the general manager demanded a stricter observance of the rules of the company, among them one against drinking. A press dispatch states—

“Without reservation he told the men that infractions of the rules must cease: that drinking would have to stop, that any man who came to work intoxicated would be discharged and that any man who was discovered in a saloon would be disciplined immediately. He warned them that the company was going to protect itself and that the men would be watched. Having warned its men the railroad company took steps to see that the warnings were being heeded. Detectives were assigned to watch some employees and those who kept records were directed to see that every infraction of the rules was reported. The result was a calling together of certain men in the Harlem River and Stamford yards on Thursday night. The foremen produced photographs of some of them in barrooms.”

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This is a significant sign of promise and a forcible reminder of the fact that the industrial world is constantly putting the bar up higher and higher against the user of liquors in any quantity—a fact of which young men ought to take serious note. For this fact means that drinking (not simply drunkenness) closes the door of opportunity against them.

Railroad Authorities Prohibit Drinking Among Employees	In this connection it is important to note the fact that the English Board of Trade issued sometime ago the following statement (approved by the Railway managers): “No man who is ever known to be on any occasion the worse for liquor should be allowed to take charge of an engine.”
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Here may well be added an editorial comment in the *New York Times* upon the engineer of the wrecked train at Corning, July 4, 1912, Mr. Schroeder, who was charged with having been drinking: “We had all supposed that the drinking engineer, as well as the drunken engineer, was banished years ago from every railway line. If they have not been they should be, and promptly, as the very first step toward decreasing the number, equally disgraceful and appalling, of our railway fatalities.”

In commenting on this wreck at Corning, an English authority stated recently that it was not strange that railroad managers were enforcing strict prohibition upon their men, the loss of life and property from carelessness due to Drink being enormous. He quoted the testimony of the president of the Boston and Maine: “It has been proved that 90 per cent. of the traceable causes of railway accidents is due to intoxicating liquors.” Also, the statement of Dr. Ennis of the University of Heidelberg: “Over 50 per cent. of all railroad accidents on German railroads are due to the

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bewilderment of operatives through the use of alcoholic liquors." In passing, it may well be noted that, if drinking incapacitates a man for running a train, how much more does it incapacitate him for running well the common race of life.

Dr. Reid Hunt, of the U. S. Hygienic Laboratory, Washington, D. C., summarizes his exhaustive investigation of this subject in these words:

State Laws
Prohibit
Drink Among
Public
Conveyance
Employees

"More than thirty states, the Canal Zone, and Porto Rico have laws restricting the use of alcoholic beverages by railway employees; many of these laws date from 1890 or earlier. In several states similar laws exist in regard to electric railways and to street-cars whether propelled by electricity or drawn by horses. A smaller number of states, about nine, have similar regulations in regard to the drivers of stage coaches, cabs and other vehicles, and six have similar laws relating to employees of steam, sailing vessels, and canal boats. In Michigan and Vermont the employment of anyone who uses intoxicating drinks as a beverage is forbidden. In some others (New York and Ohio) the employment of anyone addicted to their intemperate use is prohibited. In a few (New York and Ohio) the railway is liable to a fine for employing anyone addicted to the excessive use of alcohol. The latter provision relating to the employment of drivers of coaches, cabs and other vehicles is in force in several states. The railway is frequently held specifically liable for all damages entailed by the negligence of an intoxicated employee." (Quarterly Journal of Inebriety, May, 1913, p. 198.)

Dr. Hunt proceeds:—"The most frequent form of these regulations is as follows: 'The use of intoxicants by employees while on duty is prohibited. Their use, or the frequenting of places where they are sold, is sufficient cause for dismissal.' This seems to represent the minimum requirement on the part of most of the American railways. A number require total abstinence

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both on and off duty on the part of all employees charged in any way with the direction or operation of trains; in other cases this rule applies to all of the employees. Other railway companies require total abstinence on the part of their employees when on duty and state that preference is given to those who abstain from alcohol under all circumstances. No distinction seems to be made by the American railways between malt and distilled liquors."

The editor of *The Locomotive Firemen and Enginemen's Magazine* (Dec., 1912), has recently used these words:

"In our own brotherhood (Brotherhood of Locomotive Firemen and Enginemen), the great virtue—the great duty of temperance—of total abstinence, is one of the first lessons our members are taught at its altars, and this lesson is impressed upon them by the example of their general officers, who are all men of rigid sobriety—nearly all of them being total abstainers. Our men themselves know how deeply impressive this lesson is and the imposing and solemn conditions under which it is so forcibly impressed upon them, even as candidates entering the order."

Railroad
Laws Con-
cerning
Drink in
Germany and
Other Lands

Great emphasis is placed in Germany (where restrictions have long existed) upon educational work. Thus the railway officials are directed to distribute the Merkblatter of the Imperial Health Office on the effects of alcohol and similar publications by temperance societies; the railway physicians are requested to deliver lectures on the subject of alcoholism and to post notices concerning the effects of alcohol. In Denmark, Holland, Norway, Sweden, France, and Switzerland, the regulations vary, but there are restrictions more or less severe. In Australia employees are prohibited from visiting places where alcoholic

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liquors are sold. In New Zealand the sale of alcoholic drinks is prohibited not only in all of the railway stations but in the dining cars. In the British Isles, there are restrictive regulations, but not as severe as in Germany or many American states.

The American Railroad as a Temperance Organization The attitude of American railroad officials on the subject of Drink is certainly most encouraging. The claim of the *Railway Age Gazette* is abundantly warranted—

“The railroads of the United States now constitute one of the grandest and most effective Temperance organizations in existence.” The *Springfield Republican*, which always treats subjects with discrimination, recently used this language: “The demands of business are doing more toward eliminating the Drink Habit than all the temperance orators. The modern deterrent was summed up by the general superintendent of the Pennsylvania railroad, speaking of the renewed effort of the company to stamp out tippling among its employees, when he said, ‘You can’t run trains and drink rum at the same time.’”

An official of the New York Central Railroad was not speaking too strongly when he said recently:—“We would sooner have a man in the road’s employ take money than that he should indulge in intoxicants. The damage that would result from stealing would be trifling compared with the trouble which might result from a conductor, or an engineer, or even a brakeman, partaking too freely of intoxicants.”

Example of the Southern Pacific Railroad It is significant that the Southern Pacific has, for six years, carried on a systematic, and effective war against the saloon—the railroad’s worst foe. It has supplemented the strict enforcement of Rule G, prohibiting the use of intoxicants on or off duty, by erecting sixteen

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club-houses for the employees at operating centers: Neat rooms, well-cooked, wholesome food of the best quality, and non-intoxicating drinks are provided in these club-houses. Billiard and pool-tables, bowling alleys, libraries, shower baths, lounging-places, halls for dances and meetings, are placed at their disposal. Almost from the beginning these club-houses became extremely popular, and served as effective competitors of the saloon. In one small railway town of 3,000 souls twenty-nine saloons flourished when the club-house was opened. The saloons fought the club-house bitterly, but two years after its opening only seven of the original twenty-nine bars were left. Twenty-two were closed for lack of patronage. Everywhere the division superintendents reported greater efficiency, sobriety and self-respect among club-house patrons. Undoubtedly the clubs' influence upon the human factor assisted materially in bringing about the record of four years' safe travel. The victories won in the fight against the saloon by the institution have been permanent and progressive. This is, indeed, a most encouraging sign of promise.

We live in an intensely practical age.
The Industrial Pressure Against Drink Every human life has its industrial rating. The state supervises the world's work. The nation insists on the conservation of its energies and resources. The efficiency of the laborer must be developed to the highest point; whatever menaces his economic capacity must be set aside.

How these tendencies begin to restrict drinking and promote temperance is shown by what is going on in the field of industrial insurance. The system in Germany provides that the cost shall be met first, by the government grant; and then, the balance is shared

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equally between the laborer and his employer. Now, as drink increases accidents and diseases, making the expense of such insurance higher, all parties are compelled to consider the problem. The employer is deeply interested, for, if his men drink and as a result fall sick or cause accidents (the inevitable result of the use of liquor), he will have more to pay. The sober workman has to give more, because of the intemperate habits of his co-laborer. He is therefore anxious to have his neighbor stop drinking. The state is moved by the same considerations.

Experience, in Germany, has shown that the burden of industrial insurance is greatly increased by tuberculosis and alcoholism. For example: The Sick Benefit Insurance Society of Leipsic found that the "heavy drinkers" were sick two or three times as often as the general class, were unfit for work from one and a half to two and a half times as often, while the death rate was much higher.

The insurance institutions are, therefore, obliged to take steps for the cure and prevention of these evils, and to use all means in their power to enlighten the public regarding consumption and the evils of Drink. As a result, a vigorous campaign of education is on in the Fatherland in behalf of temperance, and extensive use is made of tracts, pamphlets and newspaper publicity. Popular addresses to young and old abound, given by doctors and teachers. Also exhibitions, which give in graphic form the facts respecting the injurious effects of liquors.

It is interesting to quote here from a remarkable address by Herr Karl Kögler of Vienna on this very point: "The physical, mental, and moral health of the working classes is not simply a question of wages and working hours, but it is also a question of alcohol."

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In summing up the case against Drink as the greatest enemy of Workman's Insurance, he uses these words: "It increases the number of diseases, lengthens the period of sickness, shortens life, aggravates the effects of wounds and causes premature incapacity. It leads to a degeneration of the whole race, and thereby to a general increase of the risks and burdens for every class of industrial insurance."

This widespread education in behalf of sobriety, this economic pressure against Drink, in Germany (and in other lands) must, in a few years, radically change the habits of the people. The man who drinks is not so much a criminal as a fool! For what can be more foolish than to tie a heavy weight to one's leg to act as a drag wherever one goes. And the habit of drink is such a drag upon life: a most serious handicap.

But the most impressive temperance lesson in this connection is being taught by the ordinary Life Insurance Companies. The London *Times* in its issue for Sept. 14, 1905, stated:

"The experience, now very extensive, of insurance offices, seems to place it beyond doubt that even the moderate regular use of alcohol, in any form, is, on the whole, contributory to the shortening of life. When these views come to be fairly balanced against temporary gratification of the palate, or temporary stimulation of the brain, they will be likely to lead, not to a single 'wave' of sobriety, but to a gradual change in the habits of the more intelligent portion of mankind."

Two generations ago, the total abstainer was compelled to pay an extra rate for his insurance policy. Today, however, there are many large companies which give him an advantage of from 10 to 20 per cent. This change has been brought about because

Lower
Insurance
Rates for
Total
Abstainers

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the experience of the life insurance world has shown that abstainers live from 25 to 30 per cent. longer than drinkers.

The Sceptre Life Association of London, organized in 1864, has carried its patrons in two sections, a temperance section of abstainers and a general section of non-abstainers. The general manager, William Bingham, states the comparative mortality for the past 30 years to have been as follows: The percentage of actual to expected deaths in the general section was about 80, but in the temperance section only about 53, or an advantage of 27 per cent. to the credit of the abstainers. (*Alcohol and Life Assurance*, p. 3, 1910.) The experience of this company for 1912 showed similar results: The percentage of deaths in temperance section, 38.13, but in general section, 69.70! The Scottish Imperial, for the same period, reports these percentages: General Section, about 86 per cent. but the abstainers section only a little over 39 per cent.—an advantage of some 47 per cent.! The record of the “United Kingdom” of London for 44 years (1866–1910) is as follows: the mortality of non-abstainers, over 91 per cent., and abstainers a little over 66 per cent. of the expected deaths, being 27 per cent. less for abstainers. Other companies in Great Britain, The British Empire Mutual, The General Provident, The Scottish Temperance, The City Life (London), report similar results.

The experience of the New England Mutual Life Insurance Company for the past sixty years (it makes no division among its policy holders similar to the “Sceptre Life”) shows that abstainers have very much lower annual mortality and live longer than drinkers. One careful insurance authority makes this statement: Of 100,000 insured lives from 25 to 65 years of age, the general mortality is 1,390, but that of abstainers

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only 786,—a decided advantage! A careful comparison of the annual mortality of the Rechabites (a British temperance order) and that of the Odd Fellows in Great Britain (containing many abstainers), reveals a similar condition, with decided advantages to the credit of total abstainers, not only in the death rate, but in the number of cases of sickness.

These remarkably impressive facts have brought about several very notable changes in the insurance world:

(1) Insurance companies, as a rule, both in America and in Europe, either refuse to insure men engaged in the liquor business or charge them much higher rates.

(2) All companies are exercising greater care in the investigation of the drinking habits of all applicants for insurance, and discriminating more and more against even the moderate drinker.

(3) Many companies in various countries give total abstainers special rates, for the same insurance, or larger annual bonuses, or other advantages. The United Kingdom of London, has recently, for a period of years, granted to total abstainers holding \$5,000 policies, from \$90.00 to \$290.00 bonuses! Other companies give abstainers from 5 to 20 per cent. reduction in rates or equivalent advantages. Over 20 British Accident Insurance Companies give abstainers a reduction of 10 per cent.

The following advertisement has been published lately in the newspapers of Scandinavia:

“The Swedish Mutual Life Insurance Company, the largest of its kind in Scandinavia, in view of the lower death-rate among abstainers, has made a special group for this class giving them an exceptional bonus.” A Norwegian company (Andvake Life Insurance Company) has also established a special division with

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better rates for abstainers. It has put this division under the control of a committee elected by the organized temperance societies. This co-operation between a life insurance company and the nation's temperance forces is a new and suggestive arrangement. Several continental companies in Europe, beside these, grant abstainers small favors, the best known being the Life Assurance Society of Zurich.

In America, there are several life insurance companies which, at present, grant total abstainers decided advantages (some of the largest companies have taken the matter into serious consideration): The Security Mutual of Binghamton, New York, The National Temperance Life Insurance Company of Texas, The Manufacturers Life of Toronto, Canada, have Total Abstinence Departments, while The Equity Life of Toronto (organized 1903) stands most decisively for Total Abstinence. In a little booklet, the Binghamton company says: "At the age of twenty, a young man may expect to live a certain number of years according to his habit in this respect: If a habitual drinker, 15 years; if a moderate drinker, 31 years; if a total abstainer, 44 years."

A year ago (1912), The National Temperance Life Insurance Society was organized in New York City, with the declared purpose of insuring only total abstainers. In its prospectus we read:

"*The Basic Principle* of this society is, 'That a Total Abstainer from the use of alcoholic liquors is a better Life Insurance risk than a Drinker and that he is justly entitled to a lower rate by reason of such Abstinence.' *Vital Statistics*, Laboratory Experiments, and Life Insurance Experience prove conclusively that the death rate among Abstainers is 30 per cent less than the death rate among Drinkers. Abstainers are therefore entitled to a correspondingly lower rate and are loudly demanding it in every section."

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Its rates are from 32 to 21 per cent. lower (according to age—20 to 50 years) than those of companies in general. It must be borne in mind that the mortality of abstainers is not here compared with that of adult males in general, but with a *selected class*: the only ones accepted by insurance companies, a fact so much to the advantage of abstinence!

(4) One of the most striking and significant movements in this connection is the campaign of education in temperance, which is now being extensively carried on by the great American insurance companies. In a recent number of *The Human Factor*, issued by The Equitable Life, this statement is made:

“Great moderation in the use of alcoholic beverages and total abstinence are strongly recommended. The daily consumption of alcohol will change a muscle of iron strength into a mass of flabby, unresisting fat; a steady nervous system into an irritable, jumping set of fibres; a strong and active mind into a weak, stupid and pitiful state. The use of alcohol reduces the body to the lowest degree of resistance to disease, especially pneumonia.”

In a pamphlet recently printed and widely circulated by The Provident Savings Life Assurance Society, this summary is given at the close of a clear discussion of the influence of Drink:

“Alcohol is not a ‘demon,’ but a drug; not a stimulant, but an anesthetic. In so-called moderate quantities it reduces muscular and mental efficiency. It suppresses the higher brain functions, thereby releasing the lower. It is most dangerous to those with weak family histories. The effects of excess in those of normal family history may be transmitted to their children. The experience on large groups of insured lives shows that moderate drinking shortens life.”

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On April 1, 1911, The Postal Life Insurance Company issued a notable Bulletin (No. 5), in which "Alcohol and the Death Rate" was clearly discussed. The following paragraphs are not the extreme statements of temperance fanatics but the conclusions of men responsive to the pocket-nerve:

"It has been conclusively shown by laboratory experiments that alcohol taken in so-called moderate quantities (two glasses of beer daily) reduces mental and physical efficiency. Scientific experiments show that alcohol has been misnamed a stimulant. Its total effect is anesthetic; therein lies its danger, and for some its charm. The power of associating ideas is impaired after even slight alcoholic indulgence, and with increased indulgence one after another of the higher brain centers is put temporarily out of commission. The use of alcohol in medicine as a direct heart stimulant is obsolete. It is a heart poison. It is still used as a sort of temporary and rapidly available food in the crises of fever, but to a lesser degree than formerly, as it is known to lower the resistance to disease toxins. Its use as a tonic in convalescence is dangerous, and it is now seldom thus prescribed. But aside from the evidence furnished by the laboratories of experimental psychology, there are other laboratories, whose testimony may be more readily accepted by the average man. Our great railroad systems and manufacturing industries, where skilled labor, depending on accurate mental processes, is employed, discriminate against even the so-called moderate drinker,—not on moral grounds, but because practical business experience has demonstrated the higher efficiency, both for mental and physical work, of the abstainer."

In some respects, the most notable enterprise in this connection was that of the "Metropolitan" company, which employed Miss Cora Frances Stoddard, Secretary of the Scientific Temperance Federation, to prepare, with the assistance of Dr. Richard C. Cabot (Harvard University), Dr. Frederick Peterson (Columbia University), and others, a statement descriptive of

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the influence of alcohol upon life. Over 5,000,000 copies of this *Statement* were distributed (1911): a master stroke for true temperance reform.

It is not to be expected that these conclusions drawn from insurance experience will pass unchallenged. No one pretends that they are absolutely accurate. But Mr. E. B. Phelps, an extremely critical writer, who looks with suspicion upon some assertions made in this connection, does use this significant language:

“As to the truth of this sweeping generalization [respecting the lower mortality of abstainers], there is not the slightest doubt, confirmations strong as proofs of holy writ are to be found in the great mass of tabulated classifications of life insurance experience for the last fifty years and more, and the carefully kept vital statistics of England, Germany and some other countries for long stretches of years.” (The American Underwriter, July, 1913. p. 2.) In a paper, “Effect of Total Abstinence on the Death Rate,” read before the Actuarial Society of America (Oct. 20, 1904), by Mr. Joel G. Van Cise, actuary of the “Equitable,” the conclusion of certain wide insurance experiences was stated in these words: “The rate of death among non-abstainers was 35% higher than on lives of abstainers.” p. 8.

Total
Abstinence
in Army
and Navy

The growth of total abstinence in the British army and navy, in recent years, has been remarkable. And equally remarkable the fact that it has been approved by the military leaders of the Empire. At a recent annual meeting of the Royal Army Temperance Association, which now has a membership of nearly 70,000, Field-Marshal Lords Grenfell and Roberts spoke of the great change which had come over the army in their day, and some remarkable figures were presented from Major-Gen. Lawson, C. B., and Surg.-Gen. Gubbins, as well as from two Parliamentary papers which show practical results that, as Surg.-Gen. Evatt continually points out, may be effected just as certainly

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in civil life by the same means. Earl Roberts, corroborating Lord Grenfell about the good reports he received from commanding officers as to the conduct of their men, said he seldom met a colonel of a regiment, or a major commanding a battery, or officer commanding a depot, without asking him how the Association was progressing, whether they have got all the things they require to encourage the men to join it, and whether the men who do join it as a rule stick to it for any time, and how they get on, and, above all, what is the conduct of the men who do join? He always got the same answer—"It is the making of the men." Earl Roberts is chairman of the Council of this Association, while King George is the Royal Patron.

The benefits of this movement in the army (there are nearly 30,000 abstainers in the navy!) are many and decisive, as the following comparisons will show: In 1902, the men on an average used two pints of beer a day, but by 1911, the consumption had fallen to one half that amount, or one pint a day. In 1902, there were 15,009 court martials, but in 1910 only 6,433. The number of soldiers confined in military prisons and barracks in 1904 was 1,542, but in 1909 only 600. In 1904, there were 2,231 men who won Good Conduct Medals, but in 1910, over twice that number or 4,581. In 1904 over 24,000 fines were inflicted for drunkenness, but in 1910, about 17,000. The decrease in sickness, brought about by the spread of abstinence among the soldiers, has been very marked, especially in the Orient. A regiment stationed in China in 1908, contained 300 abstainers, and the sickness among them was only one half as great as among the rest of the regiment. In this and other ways, it is estimated that abstinence has added over 10 per cent. to the efficiency of the army. The Secretary of State for War recently declared:

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"The health of the Army has so improved—mainly owing to the spread of temperance—that they have been enabled, without extra cost, to add six thousand soldiers to the available forces of the country."

**The Royal
Army
Temperance
Association** A writer in a recent number of the *National Temperance Quarterly* (London) summed up the encouraging situation in the following statement:

"The temperance position to-day is so strong that the Royal Army Temperance Association now dominates the field previously held by the canteen. Branches are active centers for social intercourse, recreation, high-class entertainments, athletic and military sports, and it will readily be understood that, with an average of between 40 and 50 per cent. of the soldiers of a unit enrolled as temperance men, the influence for all-round good on the other half of the unit must be very strong indeed. The results are well shown in the Army official reports of crime, health and discipline. Military offences have been reduced to a minimum, the death and sickness rates are lower, even in India, than amongst any other class of lives anywhere, whilst the discipline of the British Army has never been at a higher standard, and never so easily maintained, as it is to-day. The soldiers' money, formerly spent almost entirely in alcoholic drinks and low amusement is now put to much better use. Canteens are frequented by very few men, and the sale of Drink has decreased enormously. In the corporals' mess of one depot the beer sales amongst 23 corporals average five shillings weekly, and this may be taken as typical of the prevalent rate of expenditure in the liquor bars of army canteens."

Two of the most decided advantages arising from abstinence in the army and navy are the better marksmanship and the greater endurance which are the direct results.

**Total
Abstinence
and good
Marksmanship** Admiral Sir J. R. Jellicoe recently made the following statement: "As regards straight shooting, which is so largely a question of eye, it is every one's experience that abstinence is necessary for the highest

EFFECTS OF ALCOHOL ON COMBINED HEAD AND HAND WORK—MARKSMANSHIP

ALCOHOL TAKEN EQUIVALENT TO 2 TO 2.5 GLASSES OF BEER TWICE DAILY

ONE PORTION, EVENING, BEFORE; SECOND PORTION, BEFORE FIRING. A SERIES WAS 30 SHOTS

1st Series. No Alcohol—Average No. of Hits, 23

2nd Series. Alcohol Taken—Average No. of Hits, 3

3rd Series. No Alcohol—Average No. of Hits, 26

Wind
Weather
Light

} Better on Alcohol Days. Shooting should have been better instead of worse

Soldiers thought they did better work with the Alcohol

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efficiency." An officer in the British Navy, Captain Ogilvy, who had very large experience in training officers in shooting, and also great success in actual warfare, went most exhaustively into the statistics of this important matter and he found that the shooting efficiency of the men was 30 per cent. better before than after drinking moderately! He represented graphically the vital fact, demonstrated by his investigations, in the form of a curve, which is known in the military circles of Great Britain as the "Grog Curve." This symbol brings out very impressively the superiority of total abstinence over so-called "moderate drinking." Admiral Lord Charles Beresford, a total abstainer, lays stress on the fact that all his prize gunners were men who did not drink!

In the Swedish army, shooting tests, conducted by Lieut. Bengt Boy, in 1904, showed that on days when men took no alcohol they were able to make 359.5 points, but only 277.5 points when, thirty minutes before shooting, they drank less than two glasses of mild beer. Also, tests were made with men while abstaining and with others who drank about two glasses of beer a day. The latter thought that they were doing better with the beer, but the men when abstaining made more than six times as many hits!

Total Abstinence and Endurance	As to endurance, the following testimonies are significant: In 1896, General Sir Francis Grenfell said: "I see some old comrades, who have served in the same campaign, and I see on the right breast medals for Temperance, and on their left the medals which the Queen had given them; and I think you will agree that the medals on the right are as creditable as those on the left. The campaign in Egypt was a teetotal campaign. We drank the Nile and nothing added."
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Writing of the same campaign, Lord Wolseley stated:

"All the troops up the Nile in the Soudan, have now been for months without either beer or spirits, and no little army was ever more contented, and no men could behave better in camp or fight better in field than did our soldiers in their late gallant effort to reach Khartoum in time to save the life of that noble hero, General Gordon. The fully satisfactory results of the total abstinence practice on the Nile campaign were demonstrated by the adoption of the same method in the subsequent Soudan campaigns. Similar benefits followed in these also. General Gatacre's men, upon a non-grog diet, marched fifteen miles across the desert, manœuvred at halting time, and during the whole five hours 'not a single man fell out.'"

It is an encouraging fact that a good deal of effective temperance work is being done among European soldiers. This is especially the case in Germany. The German War Office distributes to its soldiers a pamphlet, *Alcohol and Endurance*, which forcibly warns them against Drink, stating that alcohol is a poison which injures digestion and causes general devastation. In it we read: "That there is no justification in calling beer *liquid bread*. . . . It is mostly beer which causes so much mischief."

A Vienna correspondent of the *Journal of the American Medical Association*, writing recently from the scenes of the Balkan war, stated: "A fact worthy of notice is the nearly complete absence of alcohol from the daily bill of fare of the soldiers on the frontier. It has also been ascertained that whenever a period of endurance was required of the soldiers, those who took no alcohol were much more fit for work than the other men."

In view of these facts, it is not surprising that the modern General takes a deep interest in the sobriety of his soldiers. The highest efficiency and greatest success of his army depend upon it. It is unfortunate

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that so little has been done in this direction in our own army and navy. In one respect our government is far ahead of Great Britain: It has abandoned the daily ration of grog to the men of its Navy. However, in the British Navy, liquors are now to be prohibited on the eve of an engagement, whereas formerly the allowance of grog was then doubled. No more patriotic duty rests upon our military Chieftains. The general influence of such a movement, by many lines of example and reaction, would be very great upon the country at large.

A few military men in our own land realize the situation and are deeply interested in the Temperance Cause. Among them, Gen. A. S. Daggett and Surgeon L. Mervin Maus. The Y. M. C. A. has an Enlisted Temperance Abstinence League which has at present (1913) about 6,000 members in the Army and Navy: an encouraging fact, but more ought to be done for our "Boys in Blue" along this line. The most earnest words ever spoken by the late Gen. Frederick D. Grant were these: "If I could, by offering my body a sacrifice, free this country from this fell cancer, the demon drink, I would thank the Almighty for the privilege of doing it."

Recent
Temperance
Publications

Among the most encouraging signs of the times, to the friends of sobriety, are such publications as the following, indicating somewhat new and very powerful agencies in behalf of popular temperance education:

I. *Alcohol in Industry*: No. 1, Manuals of Safety, issued by the American Museum of Safety (Office, 29 West 39th Street, New York City. The price of this valuable document is 10 cents). This is a pamphlet of 40 pp., being the report by Dr. William H. Tolman, Director of the Museum, of his investigations respecting

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the conditions among German Trade Associations. For various and obvious reasons, the risks and hazards of modern life have greatly increased in recent years. The safety of human life requires in every direction an alert mind and a vigorous body. As accidents have multiplied with astonishing rapidity, industrial managers have become alarmed, and we have, in this pamphlet, the summary of a careful study of "Some European Methods of Prevention."

This little pamphlet is a veritable arsenal of facts, which show how the use of liquor destroys industrial efficiency, and increases accidents. Let me present a few of them: Many employers of labor in Germany "report that the prevention of alcoholism in the factory (by strict rules prohibiting the use of liquors or by the substitution of non-alcoholic drinks) has increased the product: the work is better done, there are less faults, and the number of accidents has fallen." One states: "Since beer has been prohibited in the morning, I have had better order in my workrooms and better work." Another testifies, "By substituting tea for beer, the consumption of beer has fallen from 2,000 to 200 bottles, and quarrels among the workmen have completely ceased." The Continental Rubber Company substituted coffee, and in 1909 prohibited brandy; and in the sixteen years, from 1894 to 1910, the percentage of accidents went down from 13 to 6. In 1905 the German Imperial Insurance Office sent a circular letter to every manufacturer in the empire through the various trade associations, in which it urged the instruction of their young employees and also the women workers in regard to the dangers of alcohol,—a most effective temperance measure. A still more significant fact, showing how the danger from Drink is

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Emperor
William
Orders In-
struction in
Total
Abstinence

coming to be recognized in high places, is this: "The Emperor has ordered that every recruit of the Imperial Navy and Army on his entrance into the military service should be provided with a pamphlet showing the connection between alcohol and the military strength of the nation,"—pointing out forcibly

how Drink decreases the efficiency of the people.

Some ten years ago, Dr. A. H. Stehr of Wiesbaden published his conclusions respecting the relation of alcohol to accidents and efficiency. He showed by exhaustive investigations that the largest number of accidents occur on Monday after the drinking of Sunday and that accidents decrease as the days pass, while the week begins with low efficiency which increases to the maximum at Friday noon: a most forcible indictment against alcohol! The findings of the Minnesota Bureau of Labor (1910) and the Massachusetts Industrial Accident Board (1912), that the most accidents occur about 10 A.M. and 3 P.M. confirm this indictment, as those are the hours when the effects of drinking would be most felt. That is, the maximum injury to the system occurs some three hours after using the liquor.

No wonder, then, that Accident Insurance companies, in pamphlets distributed among manufacturers, warn them against permitting men who have been drinking to operate dangerous machinery. Such facts as these led the Industrial Congress, held in Hamburg, 1908, to pass this resolution:

"The Industrial Congress recognizes it as one of the most important objects of the industrial movement to oppose the devastation of alcoholism by instruction and other practical means. It is therefore to the interest of industry to remove from all gatherings and insti-

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tutions of all kinds, every coercion to drink and to restrict the sale of alcoholic drinks either entirely or as much as possible."

It is interesting to note in passing that this industrial prohibition of liquor, is not, after all a recent invention:

"Records have been found on Babylon cuneiform tablets forbidding the use of wine in any form to persons engaged in public business, asserting that work done for the Government by persons who used wine could not be perfect. All builders of palaces, army officers and superintendents of public work were required to abstain absolutely from all spirits. During the reign of one of the Rameses attention was invited to public disasters following the use of wine by the leaders and orders given under pain of death for total abstinence among public employees." (Col. L. Mervin Maus, M. D., Address before the National Association of Military Surgeons, 1912).

II. In December, 1912, The North Carolina State Board of Health issued a Bulletin (No. 9) entitled: *The Liquor Problem and Public Health* (28 pp.). Over 40,000 copies of this interesting and significant pamphlet have been sent free to the citizens of the state. This is a clear and conservative, but convincing, statement, largely written by doctors, with abundant facts, earnest appeals, and special articles for boys: It will surely exert a most powerful educational influence. Dr. W. S. Rankin, Secretary of the Board, summarises in these words some of the results of Drink:

"It has been shown that for every unnecessary death there are 700 days of unnecessary sickness. On that estimate alcoholic intemperance produces, in addition to the 65,897 deaths, 46,127,900 days, or 126,377 years, of individual sickness every year in this country.

Liquor is to blame for one out of 12 *adult* deaths.

Liquor is to blame for one out of 10 *male* deaths.

Liquor is to blame for one out of 7.5 *adult male* deaths.

Liquor is to blame for twice as many deaths a year as are caused by typhoid fever.

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Liquor is to blame for more deaths in four years than were destroyed in action in the four years of the Civil War.

The liquor problem is a public health problem."

III. *The Effect of Alcoholic Drinks upon the Human Mind and Body* (1913). This is a pamphlet of 32 pp. prepared by Cora Frances Stoddard (Scientific Temperance Federation, 23 Trull St., Boston), at the request of the Anti-Saloon League of Maryland. It has been distributed free to the pupils of the Public Schools of Baltimore to help them in writing essays in competition for 400 prizes (ranging from \$3.00 to \$50.00) offered for the best productions on this subject. This is a work of great value to which reference has already been made. As an educational agency it is significant, and it will prove a power for good. It opens with the testimonies of athletes against alcohol. Among them that of Connie Mack, the leader of the "Athletics" of Philadelphia, who have in eleven years won four American League pennants and two of the world's series. He does not approve of his men drinking even a glass of beer. He says, "alcoholism is practically eliminated from baseball," and he prophesies that "in five years ninety per cent. of the players will be strictly temperate." He also states that the entire team went through the championship games of both 1910 and 1911 without drinking even a glass of beer. Here it may be recalled that the management of the Pittsburgh club adopted this rule in 1911: "The use of intoxicating drinks of any kind is absolutely prohibited," while the "Cubs" of Chicago (football), have been under a total abstinence rule during 1913.

In this pamphlet, sections are devoted to the following topics: the Relation of Alcohol to Work, Effect of Alcohol on Skill, Brain Work impaired by Alcohol, Drink and Accidents: the Relation of Drink to Crime,

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Insanity, Health, Degeneracy, and Poverty. These subjects are clearly discussed, the conclusions of scientific investigations being admirably stated and graphically described by many charts and diagrams. One of these charts is here reproduced: "*A 62-Mile Walking Match.*" Such a campaign of temperance publicity in our public schools means the near downfall of the saloon and the destruction of the Paganism of Drink, which has for so many ages cursed mankind.

Less
Alcohol in
Hospitals

In 1873, the London Temperance Hospital was founded, for the treatment of patients without alcohol. The management maintains the right to administer alcohol when thought to be absolutely necessary, but this has been done, so far, in only 92 cases, and then only very small quantities were used. Its founders were, at the time, somewhat savagely denounced for what was then considered a policy that endangered human life. In these forty years, it has treated, inside its walls, about 1,000 patients a year (1,542 in the year ending March, 1912), and in all about 250,000 out-patients. It has had a distinguished medical staff, and its success in the treatment of all kinds of diseases and all sorts of patients, temperate and intemperate, has been marked. Its record of cures in pneumonia has been the highest of any London hospital. It has exerted a profound influence upon the medical profession. At present, it enjoys the confidence of all the medical schools of Great Britain. Speaking in 1911 Dr. Henry T. Butlin (President of the Royal College of Surgeons, London) said: "The Temperance Hospital has exercised a very great influence in my profession here in London." It now receives grants from the great Hospital Funds, that established by King Edward, and those maintained

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by the Railways. Among its patrons are distinguished bishops, noblemen, authors, statesmen, and scientists.

The changed attitude of the public toward this hospital is similar to the change which has recently occurred in the great hospitals of the world respecting the use of alcohol as an internal medicine. In the last few years, the nine leading hospitals of Dublin have gradually cut down the use of alcohol, until it is now only *one-seventh* what it formerly was. The secretary of the National Hospital for Consumptives, Dublin, writes: "Liquors are not as a rule used at this hospital." The hospitals of the London Metropolitan Asylums Board treat about 30,000 patients a year. The amount of alcohol used as an internal medicine in 1909 was less than *one fourth* of what was used in 1902. Many of the great workhouse infirmaries in England have practically abandoned the use of alcohol as a medicine. That at West Ham spent in 1904 \$5,000.00 for liquors; in 1907, only \$200.00! The amount at Salisbury fell from \$500.00 in 1897 to \$90.00 in 1905. The seven large hospitals of London use less than one quarter as much as they did a generation ago, and the decrease constantly continues. The following statement, by Prof. Robert Saundby, M. D., formerly president of the British Medical Association, is significant: "In 1859 in our hospital with 2,500 patients and staff of 60, over \$4,000 were spent for beer, wine and spirits. Fifty years later in 1909, with 5,500 patients and a staff of 160 the total expenditure for alcoholic drinks was \$955. Instead of ordering alcohol in the way of years ago, the first thing we now think of is to knock off alcohol in order to eliminate a possible complicating factor in all sorts of diseases."

In the countries of Continental Europe, there has been a decrease in the use of alcohol as an internal medi-

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cine, but not so marked as in the British Isles. Prof. A. Holitscher, of Karlsbad, concludes his investigation on this point with the statement that the diminution in the past dozen years ranges from 30 to 50 per cent. One distinguished authority on operative surgery (University of Berne), Prof. Theodor Kocher, recently remarked: "The only rational use of alcohol is outside the body!" Prof. Heinrich Obersteiner, M. D., of Vienna, recently stated in London (1913), as evidence of the trend toward abstinence among medical men in Austria, that at a restaurant in Vienna much patronized by doctors, it is now rare to see a physician drinking wine!

In America, the tendency in our large hospitals is decidedly downward. Two small hospitals, the *Red Cross*, in New York City, and the *Frances E. Willard*, Chicago, do not use alcohol at all and their record of mortality is lower than that of hospitals in general. In the Massachusetts General Hospital the amount spent for alcohol dropped from 46 cents per patient in 1897 to 13 cents in 1906. The two largest hospitals in the United States are the Cook County, Chicago, and The Bellevue, New York City. The amount of all liquors used in the latter at present (1913) is about one fifth of what it was ten years ago, in 1903. The Cook County Hospital presents practically the same record. In other hospitals, like the Presbyterian Hospital of New York City and the Mercy Hospital, Chicago, alcohol is used only in special cases. In a census of over fifty prominent professors, in a dozen leading American medical schools, taken to discover their attitude toward alcohol as a medicine, over half reported themselves as opposed to its use, while a majority of the others advised that it be used sparingly with great care.

The following language may seem extreme to many.

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It is, however, from the pen, not of a "temperance fanatic," but of a distinguished American physician, Dr. John D. Quackenbos, Professor in Columbia University:

"The time will surely come, as civilization refines and knowledge advances, when the occurrence of a contagious disease in family or school will be regarded as a crime! So may we hope that in the fullness of the same time, the unscrupulous vender who deals out death to his victims on the installment plan either through the medium of barroom favorites, attractive nostrums, or cocaine-bearing temperance drinks, shall be adjudged as incontestably a murderer as the poisoner who takes the life of his fellow with a single dose of cyanide or the footpad who kills with one stiletto thrust." (*Psychology of the Drink Habit*, *Quarterly Journal of Inebriety*, May, 1913).

Present Encouragements The World-Victory for Total Abstinence has not, by any means, been won. But the temperance hosts are increasing in number and advancing along the entire battle line. Every nation shows new interest in the cause of sobriety, and all departments of human thought and activity are responding to the call to battle against the Paganism of Drink. The Fourteenth International Congress on Alcoholism was held in Milan, Italy, while some of these papers were being written (Sept., 1913). Therefore, no extended references to it are here possible. In it, 44 countries were represented by 1097 delegates, a large proportion having been officially appointed. Prof. Charles Scanlon (an official delegate from the United States), who is the efficient secretary of the Presbyterian Board of Temperance, writes to this effect: The general sentiment was decidedly for stringent laws and total abstinence. When a distinguished woman physician of Milan advocated the "moderate" use of light liquors, the delegates (among them a large number of

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doctors) at once made a general and vigorous demonstration of disapproval!

All Protestant Churches, with few exceptions, are earnestly at work for temperance, and they with their missions, schools, and philanthropies, are the mightiest single power for good in the world. The associated organizations, the Young Men's Christian Association, the Salvation Army, the Christian Endeavor societies, are all valiant foes of Drink. The Catholic Church, especially in the United States, is doing noble service in this cause: its Total Abstinence Union is indeed a powerful army in itself. It is encouraging to read in its great Encyclopedia, recently completed: "Alcohol is never a food in any sense, be the quantity large or small, but always a poison in health; in disease it is a drug. It is of all causes the most frequent source of poverty, unhappiness, divorce, suicide, immorality, crime, insanity, disease, and death."

Fraternal organizations are turning more and more against the use and the users of liquors, the tendency being especially strong among Odd Fellows, Masons, the Knights of Pythias. Indicative of this changing attitude are these words, from a leader of the "Native Sons of the Golden West:" "Instead of protecting the liquor trade we propose to protect the young men of California: Our wine business is far subordinate to the young manhood of our state!"

The Post Office excludes all liquors from the Parcel Post, putting them under the ban of illegitimate business. Express companies are conforming to the provisions of the Webb Law and so ceasing to be longer a party to the nullification of state laws. Railroads now refuse to ship liquors into prohibition territory. While it is estimated that more than a million dollars will be lost annually, in this way, to the lines operating out of

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Chicago, the managers approve the Law, as it will lead to both moral and industrial improvements where enforced.

All friends of temperance are made glad that the Democratic administration at Washington throws the mighty influence of its example on the side of abstinence. It is a most encouraging fact that at the last "White House" wedding, President and Mrs. Woodrow Wilson served no liquors. The wife of the Speaker of the House of Commons (Hon. T. S. Sproule, M. D.), Ottawa, Canada, excludes intoxicants from all social functions over which she presides. At the end of his tour of our country, as our nation's guest, it was found that the stock of liquors placed in the Pullman car, in which a distinguished South American Statesman traveled, had not been touched: a notable evidence that a new day is dawning. When that new day has fully arrived, our Federal Government will cease to set the shameful example of providing guests with liquors at the public expense!

All over the world, the pupils in public schools are receiving scientific instruction respecting the ruinous influence of liquors upon human life. Alcohol exhibits at fairs and in shop windows aid this education of the rising generation in temperance. From our great scientific laboratories, the severest condemnations of alcohol are broadcasted over the earth. A rapidly lengthening list of magazines and newspapers exclude all liquor advertisements and no longer demoralize young and old by false and harmful statements suggestive of evil.

The governments of many countries are facing the Drink Problem with new courage and effectiveness, and everywhere the tendency of legislation is toward severer restrictions. A rising tide of prohibition

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sentiment is found everywhere. In Sweden, 500,000 organized abstainers; in Norway, 250,000; in Denmark, 200,000; in Germany, 250,000, where a monster petition signed by 500,000 men and women asking for a local option law has just been presented to the Reichstag; in Switzerland, 90,000, a fifteen fold increase in twenty years; in Spain, 225 doctors in 1910 signed a Declaration against alcohol; in Portugal over 6,000 mothers demanding restrictive laws of Senate and Chamber; on Nov. 18, 1913, M. Siegfried presented to the Chamber of Deputies, Paris, a petition signed by 222,072 French women, asking for an immediate lessening of the number of drink shops in the nation; in Italy a surprising growth of temperance sentiment among doctors and educators. In our own nation, the Anti-Saloon League doing monumental work against the Liquor Traffic; in many lands, the Good Templars courageously opposing the common foe; in the British Isles, the Rechabites and Sons of Temperance, numbering now a half million members (doubled in the last ten years), are fighting the good fight along many lines. The Year Book (1913) of the United Kingdom Alliance (Manchester, England),—a most effective organization,—gives the names of nearly 600 temperance organizations, in 26 different countries, 15 being in Germany.

One of the most promising temperance movements of the day is that among University professors and students in Europe, particularly in Germany, who have happily been called, "warriors in the army of light." A movement little more than ten years old; and yet, the International Bureau at Zurich reports 27,000 members! Many students in Germany, in preaching and practicing total abstinence, have shown heroic elements comparable to those of the martyr of old, cheerfully facing academic obloquy, loss of scholastic honors,

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and parental censure, in cases amounting to disinheritance! Unfortunately, we have no such movement, as yet, among American students.

The whole horizon is bright with promise; Winning the World for Abstinence in Russia half a million people attending weekly temperance lectures, and at Christmas, 1909, the first anti-alcohol Congress met in St. Petersburg with over 500 delegates present. Ardent appeals for abstinence begin to be heard in the Duma of Russia; school teachers are educating their pupils respecting the evils of Drink; and the "Synod" has recently called bishops and priests of the Greek Church to battle earnestly against alcoholism. (See "The Alcohol Problem in Russia." By Rev. I. Serishev, Sergolgin, Siberia). Iceland and Japan, Bulgaria and Mexico, joining hands in victories for sobriety. A hundred thousand Good Templars in Germany, where lawyers and doctors, professors and students, are declaring for total abstinence; at Easter, 1913, 1,400 delegates met at Hamburg to plan for the temperance education of the young; while the Kaiser is pleading with increasing earnestness for sobriety. Two million employees in our nation under orders to avoid Drink; half of our population and two thirds of our territory under stringent restrictions; the Catholic Church in America, as has been stated, taking the most advanced grounds for temperance—Cardinal Gibbons recently declaring that "the agitation is getting a foothold which eventually will mean widespread prohibition." In Sweden 12,000 enthusiastic students pledged to total abstinence; and in Denmark the names of over half the adult population recently put on a petition for restrictive legislation. The economists and scientists in France, Switzerland, Austria, and Hungary loud in warnings against alcohol. Some

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1,500 periodicals throughout the world exclusively devoted to the cause. No liquors allowed in working men's clubs in Finland; while both in Great Britain and America, prominent Labor leaders are strongly against the Liquor Trade. The Woman's Christian Temperance Union binding the continents and the isles of the sea in the web of its white ribbon!

Whatever our personal attitude to the policy of prohibition may be, we must be deeply impressed by the array of facts presented by Mr. Guy Hayler, in his new book—*Prohibition Advance in All Lands* (1913)—which shows the deepening conviction of the world that the Drink Problem is urgent and important and that it must be faced and solved.

An increasing number of intelligent and conscientious men and women, all over the world, are coming to see eye to eye, respecting certain basic principles: That the destruction of the Drink Curse is fundamental,—preliminary to all other reforms. That statutes restricting the use of alcohol favor freedom and fortune. That to conquer the Drink Habit is to conserve the greatest of our national resources—manhood. That total abstinence is the highway of human progress. That drinking liquor is the surrender of personal independence. That sobriety is the perfection of individual liberty and civic freedom. That indifference to the temperance cause is supreme disloyalty to Christ. That neutrality toward the saloon is treason to humanity. That in the work of social betterment all socialistic programs are insignificant beside the victory for temperance, which would destroy the chief sources of poverty while it would improve the general character of human life. That a vote against whisky is a master-stroke for civilization and Christianity. That, as Dr. Bretislav Foustka, of the University of Prague, declares:

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“One of the most important movements in the life and civilization of all nations, is the struggle for the sobriety of the people. . . . In all the ramifications of thought, feeling, and living, it is not a negative quantity. Abstinence offers the broadest possible road for progress.”

Surely, the dayspring from on high is at hand; the signs of promise multiply; the voices of Truth and Love call all the friends of Humanity to battle for the complete overthrow of the Drink Superstition; and soon all the sons of God shall unite in the glad song of victory for Temperance.

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